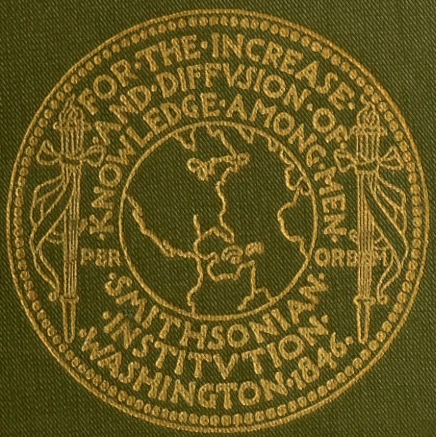
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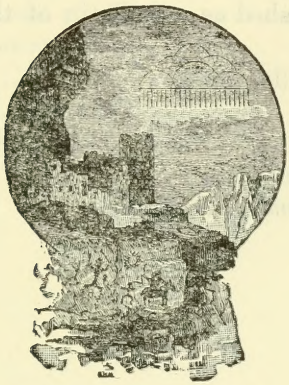

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SMITHSONIAN INSTITUTION
U.S. BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 183

SENECA THANKSGIVING RITUALS

By WALLACE L. CHAFE



UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON : 1961

For sale by the Superintendent of Documents, U.S. Government Printing Office
Washington 25, D.C. - Price $2.25 (cloth)

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D.C., December 28, 1960.

SIR: I have the honor to transmit herewith a manuscript entitled "Seneca Thanksgiving Rituals," by Wallace L. Chafe, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

FRANK H. H. ROBERTS, JR.,
Director.

Dr. LEONARD CARMICHAEL,
Secretary, Smithsonian Institution.

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SENECA THANKSGIVING RITUALS

By Wallace L. Chafe

INTRODUCTION

Presented in this work are two ceremonial texts in the Seneca language with translations and grammatical commentary. Transcriptions of songs that are performed in conjunction with one of the texts are also given. The title of a work is rarely an adequate description of its contents, and all three words of the present title call for elaboration here.

The word 'Seneca' is at once too narrow and too broad. The longhouse or Handsome Lake religion which these texts represent is followed by Seneca and other Iroquois groups on half a dozen reservations in New York State and Ontario, so that general Iroquois ceremonialism is reflected here to a large degree. On the other hand, local differentiation has been recognized as a phenomenon of peculiar interest to students of contemporary Iroquois culture (Fenton, 1951, pp. 3 ff.), and from that point of view it is significant that the texts are from the Tonawanda Reservation Seneca, the principal source of Lewis Henry Morgan's material, whose present-day ceremonies are outlined in Fenton (1941).

The word 'thanksgiving' seems no worse a choice than any other and has been used by most previous writers. When confronted with the Seneca words involved, some speakers balk at any attempt to give an English equivalent. Others translate, to some extent according to context, as 'thank, be thankful or grateful to or for, rejoice in, bless, greet'. The trouble is that the Seneca concept is broader than that expressed by any simple English term, and covers not only the conventionalized amenities of both thanking and greeting, but also a more general feeling of happiness over the existence of something or someone. One result is that the English distinction between 'give thanks to' and 'give thanks for' has no relevance.

Finally, the word 'ritual' is used here as a technical term to mean 'component of a ceremony'. If a Seneca ceremony is delimited as any formal gathering that includes activities aimed at communication with the supernatural, any ceremony can be said to consist of several

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rituals. Rituals can be classified as speeches, dances (songs), games, etc. Lists of Iroquois ceremonies and rituals can be found in Morgan (1901), Fenton (1936, 1941), and Speck (1949). There are three Seneca rituals directed in whole or in part at thanksgiving that are very similar in content, although one is a speech, one a combination of speech and dance, and one a speech accompanied by the burning of tobacco. It is the first two of these that are presented in detail here.

The first is called in Seneca the *kanɔ́:nyɔk*, morphologically an imperative: 'let it be used for thanksgiving!' But the word is used nominally in syntax and can be translated 'thanks' or 'thanksgiving'. I shall use the English equivalent 'Thanksgiving Speech'. This is the most ubiquitous of all Seneca rituals, for it opens and closes nearly every ceremony. The only exceptions are the Funeral Ceremony and the *ʔohki:we:h* 'Dance for the Dead', where its omission is sometimes explained by saying that "it wouldn't make sense to give thanks" in matters concerning death. A myth of its origin can be found in Hewitt (1928, pp. 568–570), and a charter for its performance is given in the *káiwi:yo:h*, the 'Good Message' of Handsome Lake: "It is said that when these rites are performed one person is to be selected to offer thanks to the Creator" (Parker, 1913, p. 51). The speaker stands to recite in front of his seat. The speech consumes from 15 to 25 minutes, depending partly on the speed of the speaker and partly on whether he "gets everything in." Speakers are sometimes criticized for leaving something out or for adding extraneous material. A short version, in which a number of the sections of the complete speech are lumped together in one, is frequently given and is common particularly at the end of a ceremony.

The name of the second ritual, the *konéoɔʔ*, cannot be satisfactorily analyzed on the basis of Seneca alone. Evidence from other Iroquois languages suggests that the meaning at one stage was 'they are covered with hide'.[1] The same stem with a masculine prefix, *honéoɔʔ*, refers to a man who does the chores for the *ʔohki:we:h* ceremony.[2] Perhaps the best English equivalent is 'Thanksgiving Dance'.[3] This ritual is one of the *ke:i niyóiwa:ke:h*, the 'Four Rituals' which were singled out in the Good Message as being of

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[1] Speck (1949, p. 138) translates the cognate Cayuga name 'covered with skin'. The term has been taken to refer to the drum which is used (Fenton, 1947, p. 6), although the feminine prefix, translatable as 'they', might suggest that it referred to the dancers, perhaps to their feet.

[2] Cf. Fenton and Kurath, 1951, p. 143. The corresponding masculine nonsingular is *honéneoɔʔ*, showing that the stem contains the reflexive -(ɛ)-, which has a zero allomorph with the singular objective prefix.

[3] Parker (1913, p. 41) calls it 'Harvest Dance', a term which is used by others for one of the calendrical ceremonies. Speck says 'Skin Dance'. Fenton uses the term Thanksgiving Dance, but also sometimes 'Drum Dance'. On the reservations the Seneca word is generally interpolated into English, but I have also heard 'Worship Dance' (at Cattaraugus).

transcendent importance: "Four words[4] the Creator has given for bringing happiness. They are amusements devised in the heaven world, the Osto'wägo'wa, Gonē'owo^{n}', Ado^{n}'we^{n} and Ganäwĕ^{n}'gowa" (Parker, 1913, pp. 40–41; see also Fenton, 1936, p. 16). The Thanksgiving Dance is performed twice during the year, during the two calendrical ceremonies which include all of the Four Rituals. One of these is the New Year's or Midwinter Ceremony, in January or February, when the Thanksgiving Dance takes place on the fifth day at Tonawanda, the seventh at Cattaraugus, and the eighth at Allegany. The other is the Green Corn Ceremony, in late August or early September, when it is held on the first day at Tonawanda and Cattaraugus, but the third day at Allegany.

The Thanksgiving Dance, described in Speck (1949, pp.138–141) for the Sour Springs Cayuga, and in Fenton (1947, pp. 6–10) for the Seneca, is performed by a speaker, two singers, and a varying number of dancers from the assembled crowd. The singers sit facing each other, straddling a bench placed lengthwise in the center of the longhouse floor. This is the position of the singers during the Feather Dance also (Kurath, 1951, pp. 125–126), but while in the latter both singers have turtle rattles which they pound on the bench, in the Thanksgiving Dance the lead singer uses a water drum and the other singer a horn rattle (Conklin and Sturtevant, 1953, pp. 274–283). As in the Feather Dance, some of the performers wear costumes of a generalized "Indian" type. The ritual has three major parts. It begins with a group of songs, after which the speaker takes his place, standing next to the singers, and begins the second part, an alternation of spoken intervals with monotone songs led by the speaker. This middle part is called the *ʔahtahkwayɛ́tahkwaʔ*, lit. 'used for putting down a shoe', probably with reference to the special dance step that occurs here. The third and final part is another, shorter group of songs, usually or always repetitions of songs from the first group.

A representative performance of the Thanksgiving Dance took place on the Tonawanda Reservation on February 6, 1960. The morning of that day began with a recital of the Thanksgiving Speech in the longhouse, after which those present, principally Faith Keepers (Fenton, 1936, p. 6) and Chiefs, moved to the old cookhouse,[5] where the Tobacco Invocation (discussed further below) was recited. Personal Chants were then performed by five of the men present, after which everyone moved back to the longhouse, where a number of others had already gathered. The speaker next burned tobacco in

[4] The noun root in *niyóiwa:kɛ:h* in some contexts means 'word'. Here it is equivalent to what I am calling 'ritual'. The other three are the *ʔostówæʔkɔ:wa:h* 'Feather Dance', *ʔatɔ:wɛʔ* 'Personal Chant', and *kanɛ:hwɛ́ʔko:wa:h* 'Bowl, Dish, or Peach Stone Game', also called *kajɛ́ʔkekha:ʔ* ('characterized by a bowl'), *kayɛ:taʔ* ('game'), or *kayɛtowa:nɛh* ('great game').

[5] A new cookhouse has been built at Tonawanda for the serving of meals, but the old building is still used for ceremonial purposes.

the stove at the east or men's end of the longhouse, telling the Creator that the time had come for the Four Rituals which he had requested people to perform for him. Then came the Feather Dance, which was followed almost immediately by the announcement of the Thanksgiving Dance.

The morning's rituals so far had consumed slightly more than 2 hours, with approximately 20 minutes for the Thanksgiving Speech, 1 hour for the Tobacco Invocation, 10 minutes for the Personal Chants, 5 minutes for the tobacco burning in the longhouse, and 15 minutes for the Feather Dance. The time unaccounted for was occupied by announcements, changes of location, and brief pauses between rituals. The total number of Seneca in the longhouse at this point was about 70.

At 10:40 a.m. the two singers took their places for the Thanksgiving Dance, the speaker stood beside them and uttered a whoop characteristic of this ritual, and the singing began. The opening group of songs occupied 15 minutes and included 35 songs. Eight costumed men left their seats during the fifth song, walked counterclockwise in a line around the singers' bench, and with the sixth song began dancing. Here they were joined by three costumed women who moved in a second counterclockwise circle inside the men's, performing a different step. This gross pattern of movement is identical with that of the Feather Dance. The dance steps, too, are similar or the same, although performed in the Thanksgiving Dance with less gesticulation and abandon. The costumed dancers were gradually joined by a total of eight uncostumed men and six uncostumed women. All of the uncostumed men returned to their seats before the end of this group of songs.

At 10:55 a.m. the speaker, who had been dancing last in the line of costumed men, moved to a position next to and south of the center of the singers' bench, facing north; he remained on this side of the bench throughout the spoken portion of the ritual. At the end of the last song he leaned over between the singers and sang loudly *wíh yá* . . ., his voice descending in pitch and increasing in glottalization during the final sustained vowel. He then intoned alone on a single pitch *nya:wɛh nya:wɛh nya:wɛh* ('thank you'). This was taken up and repeated several times by the singers, while the speaker turned and danced to the east end of the bench, faced about and danced to the west end, and finally returned to the midpoint, where at the end of a repeated phrase he again interrupted the singers with *wíh yá* . . . .

The first spoken interval now began. The dancers resumed dancing whenever there was a period of singing, but during the spoken intervals they simply walked slowly in the same counterclockwise direction. The dance step during the intervals of monotone singing here was

distinct from that which accompanied the initial and final group of songs. The first spoken interval was punctuated at several points by a single beat of the drum. At its conclusion the speaker changed from a speaking to a singing voice for the linguistically meaningless syllables *kwá: híh*, and introduced the second interval of monotone singing. On this occasion the syllables of the second interval were the meaningless *wihiyah yowihiyah*. Others which occurred during subsequent intervals were *yowihiyah yowihiyah yowihiyah, yowihih yowihih*, and *to:kɛs ne?ho watɔ́kotha? konéhoɔ?*, the last meaning 'truly the Thanksgiving Dance is being performed', but with the form *konéhoɔ?* that, intriguingly, looks like a survival of an earlier stage of the word *konéoɔ?*. It is said that there is no fixed order for these monotone phrases; that the speaker intones the first one that comes into his head, although he tries to avoid immediate repetition of any particular one. The speaker observed privately that his mind was always occupied during these intervals with the content of the following speech.

At the end of the last spoken section, which ended only a minute or two before noon (Morgan, 1901, vol. 1, p. 184), the speaker uttered the conventional Seneca conclusion *tá: ne?hoh* 'that is it', and resumed his place at the end of the costumed dancers for the last group of songs, which were eight in number and consumed 5 minutes. Some uncostumed dancers joined the others during these songs, and the total number of women dancers, some accompanied by children, surpassed that in the first song group. All of the songs were repetitions from the first group, in the same order but with many omissions.

The morning concluded with announcements by several different individuals, including one by the principal speaker to the effect that the Bowl Game and Personal Chants would be performed on the following morning, and there was a shorter version of the Thanksgiving Speech, the whole consuming about another half hour.

The third ritual whose content is similar to that of the Thanksgiving Speech and Thanksgiving Dance is the speech accompanied by the burning of tobacco, called by Fenton (1936, pp. 13, 16) the Tobacco Invocation. Seneca terms for it are less standardized than those for the first two rituals, but it may be called either *hatíyɛ?kɔ:-thwas* 'they are burning tobacco', *kayɛ́?kɔthwɛ:?* 'tobacco burning', or *kajíyɔthwɛ:?* 'dog burning'. The last name accords with the observations of early writers that this speech was an accompaniment to the burning of the white dog, a ritual now long extinct. The Tobacco Invocation is performed on the fifth day of the New Year's Ceremony at Tonawanda, on the sixth day at Cattaraugus, and on the eighth day at Allegany (but see Fenton, 1936, pp. 11 f.). At Allegany it is also part of the third day of the Green Corn Ceremony, but is absent

from that ceremony on the other two Seneca reservations in New York. In a variant form it is also a component of nearly all medicine society ceremonies (e.g., Fenton, 1953, pp. 145–148).

A fourth place where a similar content appears is in the Good Message, during the first day of the recitation. As Handsome Lake lies ill, he observes the things around him and is thankful for them. This passage is abbreviated in Parker (1913, p. 22). In the current version of the Good Message more than half a dozen items for which Handsome Lake expresses gratitude are taken up, but the list still does not compare in extent with that found in the three rituals just described (see below).

Both texts presented here are based on tape recordings made in August 1959. The speaker for both was Chief Corbett Sundown. The singers for the Thanksgiving Dance were Chief Ellsworth George and Delahanty George. For the two singers to be brothers, as in this case, deviates from the ideal pattern according to which they should belong to opposite moieties. The recording of both rituals was done in a private home, and thus in an artificial situation. Notations of the syllables used in the songs, originally written down by the late Simeon Skye, were used as a memory aid by Ellsworth George, the lead singer. The initial song group of the recording contains 43 songs, as compared with the 35 of the longhouse performance described above, where George was again the lead singer.

The Thanksgiving Speech consists of 16 sections which are clearly distinguishable by their content and, in the longhouse, by the utterance at the end of each of *nyóh*, expressing assent, from the men and a few old women. Each section is focused on a particular natural or supernatural item of the environment. Each item has a fixed place in the sequence, which, according to Sundown, corresponds to an order observable in nature and represents the sequence of creation. The rationale of this order is stated in the Good Message: "Now when thanks are rendered begin with the things upon the ground and thank upward to the things in the new world above" (Parker, 1913, p. 51). The sequence followed by Sundown is as follows:

1. The people
2. The earth
3. The plants
4. The water
5. The trees
6. The animals
7. The birds
8. The Sisters (corn, beans and squash)
9. The wind
10. The Thunderers
11. The sun
12. The moon
13. The stars
14. The Four Beings (messengers to Handsome Lake)
15. Handsome Lake
16. The Creator

There is some evidence that speakers are aware of a division between the first eight items, which are terrestrial, and the last eight, which are celestial, as well as of a split in the latter group between the first five items, which are tangible, and the last three, which are intangible. For one thing, the summarization that takes place in the shorter version of the Thanksgiving Speech usually follows these divisions. Some stylistic evidence is noted on page 148.

Except for some deviation in the first section, all of the items are treated in accordance with a fixed pattern. Each section opens with a statement that the Creator decided on, or ordained, the existence of the item. The purpose that the item serves, the manner in which it benefits mankind, is then explained in terms of an assignment given to it by the Creator. There follows a statement that the item is still present and carrying out its assignment. Finally those present are asked to concentrate on thankfulness for it.

The first section is concerned with the people; more specifically, with the members of the community participating in the ceremony. This section forms a kind of introduction to the rest of the speech, establishing the expression of gratitude itself as something ordained by the Creator. The Four Beings, referred to here as the 'Sky Dwellers', are said to have directed that men should have love for each other. There is the observation that the first thing people do whenever they meet is to greet each other, the relevance being in the Seneca equating of greeting with thanksgiving noted above. The responsibility of the Creator for the health of the community is mentioned, and the people are enjoined to be thankful that they are present and in good health.

The subject of the second section is the earth, which serves both as a support for people's feet and as a source of food. Here, and again in the sections dealing with the Sisters, the Thunderers, the sun, and the moon, the Creator is said to have prescribed a set phrase, beginning with a kinship term, that people are to use in referring to the item. The earth is to be called 'our mother, the support for our feet'.

The third and fifth sections are the longest, because of the inclusion of subsections, in the one dealing with the strawberry, in the other, with the maple. The third section begins with the plants. The Seneca term covers all relatively small uncultivated plants, roughly those smaller than bushes. The only function ascribed to them is medicinal. It is said that they all have names, a statement that is repeated for the birds and the stars.[6] Turning to the strawberry, he speaker notes its ceremonial importance as a reminder of the

[6] A great number of the Seneca names have actually passed out of use, making this statement to an extent anachronistic.

Creator (Parker, 1913, p. 25). Here there is again a prescription of terminology, but this time of a different nature: two terms are given, one of which is for celestial use and the other for use by mankind. Not present in Parker, but contained in the Seneca version of the Good Message commonly heard today are several other pairs of this type. Among them are (with the celestial form given first): *teka?nikɔ́ɛte:nyɔs ka?nikɔ́ɛhtɔ?tha?* 'it changes the mind, it blots out the mind' vs. *?o:ne:ka?* 'drink' (both terms for 'whiskey'); *koya?taht5?ɔh ko?nikɔɛ?* 'their minds are lost' vs. *kotkɔ?* 'they are witches' (for 'witchcraft'); *kawɛnɔhtáshæ?* 'loss of reputation' vs. *yenɔ́ɛhtayɛte:ih* 'they know how to attract' (for 'love potions'); *yewiyæht5?tha?* 'they destroy their offspring' vs. *yɔtwi:nya?s* 'they cut off their offspring' (for 'sterilization').

The fourth section deals with the water, whose function is mentioned only in a general way as being the satisfaction of the people. Its importance is underlined by the observation that the first thing people do upon arising in the morning is to fetch water.

In the fifth section attention is first given to the trees and forests in general, which are said to have a dual function: as medicines and as heating fuel. One tree, the maple, is then focused upon. It provides sugar, the speaker observes, "for those who take notice of it." Like the strawberry it has a particular ceremony devoted to it.

Game animals, classified as small and large, are the subject of the sixth section. They serve, first, to provide amusement for the warriors (young men), and second, to yield food for everyone. Reference is made to a tradition that the large animals all became extinct after the advent of the white man, but were later resupplied in smaller numbers by the Creator.

The seventh section turns to the birds, which are said to be a kind of animal. Their functions are also two: to provide food, and to lift the minds of men with their beautiful voices. Again there is a classification into small and large, and the migration of the small birds is mentioned.

The corn, beans, and squash are not mentioned by name in the eighth section, but are subsumed under the term 'the Sisters, our sustenance' (or 'our life supporters'; e.g., Fenton, 1936, p. 17). Their function is to contribute to people's contentment and to strengthen people's breath, breath being thought of as a basic manifestation of life. They are said to have been included in the ritual since the time when the Good Message arrived.

The wind is the subject of the ninth section, and it too is said to strengthen the breath. A revolving object of some sort, covered by a veil, is described as the source of the wind (Parker,

1913, p. 67). The Four Beings predicted that one day it would revolve too fast and cause great destruction, but to date destructive winds have always bypassed the reservations, another cause for thanksgiving.

The tenth section deals with the Thunderers, who are to be called 'our grandparents, *hiʔnɔʔ*, the Thunderers', who live in the West and are responsible for bringing water. There is a concern that they, too, should always maintain a moderate strength. The name *hiʔnɔʔ* is considered by the present speaker to refer to the several Thunderers collectively. In the tradition described by Morgan (1901, vol. 1, pp. 149–151) he is a single spirit.

The eleventh section takes up the sun. Seneca has a single noun root for both 'sun' and 'moon', and the distinction is made when necessary by adding words meaning 'diurnal' or 'nocturnal'. The sun is to be called 'our elder brother, the sun', and his task is to provide light and heat. The heat is said to contribute to the growth of plants. The sun is described as attached or stuck onto the sky, although there is an apparent contradiction between this and the observation that he moves across the earth, always going in the same direction.

The moon, in the twelfth section, is 'our grandmother, the moon', and she appears when the earth is dark and people are at rest. Her responsibilities are three. She provides light so that people can find their way about during the night, she furnishes a means of measuring time, and she is responsible for the birth of children.

The stars, the subject of the thirteenth section, indicate directions for people who are traveling at night, and are also responsible for moisture falling on the earth during that period.

The Four Beings (called 'messengers' by Parker, 'angels' by Speck) are the subject of the fourteenth section. They are described as the protectors of mankind, for it is their duty, first, to come to people's aid in the accidental mishaps that are bound to occur; second, to keep in check the wind, the Thunderers, the sun, and the moon, who might otherwise bring destruction. Sundown explains that these last are referred to as the 'Four Groups', because, while three of them are single individuals, the Thunderers constitute a group and bring the total to more than four individuals.

The fifteenth section discusses Handsome Lake. His illness is described in wording like that of the Good Message. There is reference to his repentance of his past life, his realization that there must be a Creator, and his feeling of gratitude for the Creator's works (cf. Parker, 1913, pp. 21–22). The Creator, observing the lack of morality on the earth and impressed by the behavior of Handsome

Lake, sent the Four Beings to him with a message of guidance for the future. Handsome Lake's subsequent preaching and death are alluded to.

In the sixteenth and final section the Creator himself is the subject. He is said to be continually observant of what people do, and to have ordained the giving of thanks, which, he directed, should conclude with him.

The Thanksgiving Speech regularly ends with a short epilogue in which the speaker tells that he has done his best to recite the speech in the way that he learned it.

The spoken portion of the Thanksgiving Dance contains the same sequence, except that the order of the Four Beings and Handsome Lake is reversed; i.e., Handsome Lake comes before the other. Moreover, there are six additional items. Four of them come between the second and third items of the Thanksgiving Speech, and reflect a fourfold division of the community by status. Numbered as they occur, they are:

3. The Chiefs
4. The Faith Keepers
5. Those with no assigned responsibility
6. The children

The fifth addition deals with the Four Rituals, and occurs immediately after the children in the ritual as it is given at Tonawanda during the Midwinter Ceremony, but between the Sisters and the wind in the version presented here, the order followed in the Green Corn Ceremony. The last addition occupies the very final position, after the Creator, and is devoted to the two singers. Besides giving thanks for each item, as in the Thanksgiving Speech, the speaker of the Thanksgiving Dance adds a request that the item will continue for another year. Speakers at Cattaraugus request that it continue indefinitely, but at Tonawanda this is considered unwarranted, since each performance of the ritual constitutes a renewal of the request.

The function of the Chiefs is, in general, to look after the security and well-being of the people. In religious matters they make themselves available to the Faith Keepers to help in conducting the ceremonies, specifically by doing the speaking.

The Faith Keepers are explicitly the helpers of the Creator. They set the time for the ceremonies and see that these are carried out properly. They are said to be all of equal rank. Tonawanda Seneca are critical of the fact that at Cattaraugus and Allegany certain Faith Keepers are of higher rank than the rest (the 'Head Ones'; Fenton, 1936, p. 7). There is a statement that those with no assigned responsibility should consent to what the Faith Keepers say.

This third group is not disparaged. It is referred to as "those with no assigned responsibility" only as "a way of speaking," and these people are said to be as willing as the others to help with the ceremonies. Specifically mentioned as belonging under this heading are the warriors and the women.

The children are still "taking their places on the earth," running and crawling about. The earth is said to be strong because of them, in reference to the Creator's particular sympathy for children (Parker, 1913, p. 33 fn.), which is believed to have kept him from ever being willing to destroy the earth.

The Four Rituals are said to have been left by the Creator to serve as a means by which people are able to manifest their gratitude.

In the last section the speaker states his own happiness at having been able to express the gratitude of the people. He then turns his attention to the singers, noting that the Creator gave different people talents for learning different things. (It is not unusual for accomplished speakers to consider themselves bad singers, and vice versa.) He thanks the singers for having cooperated with the Faith Keepers, and encourages them to repeat their performance at a future ceremony. Finally, he leaves up to them the number of songs they will sing in the final group.

The Tobacco Invocation contains the same sequence as the Thanksgiving Dance, without of course the section for the singers and with the earth mentioned between the children and the plants, except that the sequence is recited first in reverse order and then repeated in the normal order. During the first sequence the burning of the tobacco is accompanied by an expression of thanksgiving; during the second sequence, by a request that the item will continue for another year. In other respects there is little difference in the spoken content of the two rituals. The final sentences of the section dealing with the wind as it occurs in both the first and second sequences of the Tobacco Invocation are given on pages 140–141.

No two performances of a ritual are identical. At any one stage of history three classes of variations can be distinguished: (1) those which appear in different performances by the same individual, (2) those which appear in performances by different individuals of the same community (or longhouse), and (3) those which appear in performances of different communities. In addition there are modifications of a ritual associated with its occurrence in different ceremonies, one example of this type being the varying position of the section dealing with the Four Rituals in the Thanksgiving Dance. Historical records also provide evidence of variations through time. A complete study of Iroquois ritualism would have to take into account a number

of performances related in these various ways,[7] and only then could statements regarding the significance of variations be made with some confidence. Whether there is reason to divide the third type listed above along lines that would coincide with linguistic or geographic groupings is not now clear. With regard to the extent of variations, the evidence that is available supports the obvious hypothesis that variations of the first type are the least extensive, those of the third type, the most.

With no attempt at complete coverage, but simply to illustrate the nature of the variations that are likely to occur within one section of the Thanksgiving Speech, excerpts from two other performances are given on pages 140–145. Each is the section dealing with the wind. The excerpt on pages 140–143 is made from another recording made by Corbett Sundown (Tonawanda Reservation, 1959 c).[8] On pages 142–145 is an excerpt from a recording by the late Solon Jones (Cattaraugus Reservation, 1956). Thus with relation to the full version given in this work these two illustrate respectively variations of the first and third types.

Sundown's two versions are relatively very similar, perhaps the more so because of the fact that they were recorded on the same day and in the same place. The sequence of ideas is the same, and the only differences seem to be in the choice and arrangement of words.

Jones's version, on the other hand, is markedly different. Most obviously, it is shorter. Aside from the terseness of the sentences, the sequence in which the ideas are presented is not the same. Nevertheless, most of the ideas as well as the words which express them are also contained in Sundown's speech, and this small amount of material gives us no firm basis for separating local from individual differences.

Apart from types of variation found within the individual sections of a speech, it is possible to observe variations in the organization of the entire speech, principally in the inventory and order of the items mentioned. In this respect the two Thanksgiving Speeches of Sundown are identical. The speech of Jones, however, allots a separate section to the strawberry, but includes the birds in the section on the animals. There is no section dealing with the Sisters. The order of the third through seventh items is: water, the strawberry, plants, animals, trees. Handsome Lake precedes the Four Beings.

Beside variations in different performances of the same ritual, it is also possible to compare similar components in different rituals. The justification for pairing the Thanksgiving Speech and the Thanksgiving Dance in this work was, in fact, the occurrence in both of the

[7] Cf. in this connection Fenton, 1953.

[8] See the list of recorded versions that follows the Bibliography, pp. 301–302.

thanksgiving sequence in similar although not identical form. I shall end this introduction with a few remarks based on a comparison of all the versions of the thanksgiving rituals listed on pages 301–302. The features compared will be those of inventory and order, which, being the easiest to observe, have been the features most satisfactorily recorded in the past.

As far as inventory is concerned, Sundown includes in his speeches all the items that are widespread in other versions. Frequently, however, separate sections are devoted to the strawberry and the maple. The only item of his which is of relatively infrequent occurrence is the birds. Items not included by him which appear in one or more of the other versions are grass, tobacco, the raspberry, the sunflower, corn, bushes, fruit trees, nut trees, the hickory, fish, fire, clouds, cold (chiefly a supplication that it not become excessive), and the *honɔtsinɔ́hkɛ?*, a word that now refers to the holders of charms, but according to Morgan (1901, vol. 1, p. 212) "included the whole spiritual world."

Possibly there is significance in the fact that the two items necessarily associated with the Handsome Lake religion, the Four Beings and Handsome Lake himself, do not occur in four out of five of the earliest recorded versions: from 1900 and before, only in Cattaraugus Reservation, 1896. They are present in all later versions. It is suggestive although by no means conclusive evidence that the sequence occurred first without the Handsome Lake items and continued thus through most of the 19th century, and further that the inclusion of these items spread from Cattaraugus, or perhaps from the longhouses of the Seneca Nation (Cattaraugus and Allegany).

The order of the items is consistent in moving from things terrestrial to things celestial. After the people, the earth is always mentioned first, then come the plants, (bushes), and trees, consistently in that order. The animals (and birds) come next. The water is found in various positions between these first items. The wind, always, and the Thunderers, usually, precede the sun, moon, and stars, but the Thunderers and stars are sometimes juxtaposed (presumably because of their water-bringing function). The position of Handsome Lake and the Four Beings varies, but the Creator is consistently last unless there is an added section for the singers of the Thanksgiving Dance.

The texts are presented with Seneca and English on facing pages. The translation is a "free" one. So much has been said concerning the problems of translators that I shall make no other apology than to observe that Seneca and English are probably as unlike as two languages can be. While no interlinear translation is given, a word

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for word and even a morpheme for morpheme translation is accessible through the grammatical commentary. The sentences are numbered in parentheses for reference there, and to facilitate comparison between the Seneca and the translation.

Although this is primarily a volume of linguistic texts, it has seemed worthwhile to include the Thanksgiving Dance music, transcribed by one who has had some musical training but is by no means a professional musicologist. It is remarkable how well the music can be accommodated by the traditional Western notation system. But while this is consistently true of the sections sung by the chorus (the two singers, often joined by the speaker), it is frequently not true of the opening of each song, where the solo lead singer makes abundant use of tonal and rhythmic deviations that I have not attempted to record. I have noticed this peculiarity in a good deal of Iroquois music. Regarding unconventional usages in the notation: bar lines are used to indicate phrases sung in one breath, and in the drum part staccato notes indicate that the drum is struck very lightly.

The printed page can only suggest the beauty of these rituals in actual performance, and can convey little of the satisfaction and security found in them by those who have grown up with them as part of the annual round. They are emotional experiences as deeply felt and devoutly regarded as the religious expressions of any people. They should be approached with the reverence and respect that is always due traditions by which men are profoundly moved.

TEXTS

1. The People

(1) ta onɛ tíh, nikɛtyohkó?tɛ:h, wa?ɔkwayá?taye:íh. (2) ta:ne?ho
wai niotiye:éh, hatiɔyá?ke:onó?, ne? wai n ɔkhí:owí:h, ?ɛyɔkwayɛ:-
tá?k, ne kanoɔhkwá?shæ?, ne yóɛja?kéh, teyɔkwatawɛnyé:h. (3) ta:
ne? wai ?ɛtyotyéɛhtó:ɔk, n ɛyakoya?tayéihsé?, ne yóɛja?kéh, ne
?ɛtyɔtawɛ:nyé:?, ne ?ɔ:kwéh. (4) ta:ne?ho wai nityóhsá:?, teyókwe?-
ta:ké:h, tɛ:yatate:ké?, ne? tyotyéɛhtóh, hotí:wa:yé?, wáonɔ?e:-
shá?, skɛ:nó?, yɛnóhtɔnyóh. (5) ne? wai ne tɛ:yatahnó:nyó:?, ta:
nɛ:wáih, hɛ:ni:wá?hoté?, ne hiyá?tí:h, honóti:wa:té?. (6) ta:ne?ho
wai nioye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?óh, ne? ɛyakaɔ?es-
háhsé?, hekáya?tí:h, ne ?ɔ:kwéh, ne yóɛja?kéh, teyakotawɛnyé:h.
(7) ta:nɛ:ké:h, nityókwe?ta:ké:h, wa?ɔkwayá?taye:íh, ?ɔkwaiwáyɛ-
stó waih, ?ɛyɔkwatɔ?esé:ɔk. (8) ne?ho kho niyó?té:h, ne kanɔ-
takwéhtá:?, hɛ?ɛ tɔ?ókwa:ɔkéh, nɛ:ne kano:ó?, ki?shɛh, nɔ:yotyé:-
ɔk. (9) ta: ne?ho nɛ: niyó?té:h, kakéɔta:tyé?, koyá?to:ækhó?,
?onɔhsotaiyó:?, ta: ne? kwa: ne ha:hɔ? wai næ:h, kaiwayétahkóh,
n o:tyɛ:nó?kta?óh. (10) ta: ne?ho wai ni:ká:?, nɛ: ?aɔ?e:sát, n
ɛyɔkyɔ?éshahsé:k, ne? nɔ?ké:?, ?ɔkwaya?takɔhsóhtɔ:ɔtyé?, nɛ: he
káiwaya:sóh, n i? ɛtwí?, skɛ:nɔ? twɛnóhtɔnyóh. (11) ta: ne? ti n
ɛswe:hé:k, ?i? kɛ nɛ: tayakwatye:ét, ?o?tyakwatáhnɔ:ɔnyó:?, ta:
ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.

1. The People

(1) And now, we are gathered in a group. (2) And this is what the Sky Dwellers [9] did: they told us that we should always have love, we who move about on the earth. (3) And this will always be first when people come to gather, the people who move about on the earth. (4) It is the way it begins when two people meet: they first have the obligation to be grateful that they are happy.[10] (5) They greet [11] each other, and after that they take up the matter with which just they two are concerned. (6) And this is what Our Creator [12] did: he decided, "The people moving about on the earth will simply [13] come to express their gratitude." (7) And that is the obligation of those of us who are gathered: that we continue to be grateful. (8) This, too, is the way things are: we have not heard of any unfortunate occurrence that there might be [14] in the community. (9) And the way things are, there are people lying here and there, held down by illness; and even that, certainly, is the responsibility of the Creator.[15] (10) And therefore let there be gratitude; we are always going to be grateful, we who remain, we who can claim to be happy. (11) And give it your thought: the first thing for us to do is to be thankful for each other. And our minds will continue to be so.

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[9] The Four Beings (p. 9).
[10] Lit. 'that they are thinking well', with reference to both mental and physical health.
[11] Or 'are thankful for'; see p. 1.
[12] Lit. 'he fashioned our lives'.
[13] I.e., it is all that will be required of them.
[14] More lit., 'that a difficult thing might accidentally occur', a euphemism for death.
[15] I.e., it is for him to decide whether or not they will recover.

2. The Earth

(12) ta: nɛ: wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?ɔ́h, ?ɛkɔɛja:tá:t, ne?ho tɛyɔtawɛ:nyé:?, ne ?ɔ:kwéh. (13) ne?ho ti kho nɛ: wa:sé:?, tɛyakotá?ɔ:ɔtyé?, ne ?ɔ:kwéh hé:ɔwe :yóɛja:té:k. (14) ta: ne? ti ne kanɔ:kshǽ?, n o:nɛ ne ?ɛyɔthyonyá:né?, ?ɛyóɛja:té:k, ne? ti n ɛ:nɔtó:ɔk, ?akhíno?ɛ teyɔkwɛ:hsi?takɛ?sǽhkóh. (15) ta: ne? wai ne tkaye:í?, ?ɔkwatyǽ:?tahkóh, ha?tewɛ:níshækhé:h, ha?téwahsɔtaké:h, ne?ho teyɔkwatawɛnyé:h, hé:ɔwé yɔɛjaté?. (16) ne?ho kho teyɔkwahkwéɔtyé?, nɛ: ne skɛ:nó?, ?i:kɛ: twɛnɔ́htɔnyóh, hé:ɔwe yɔɛjaté?. (17) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát, ?itwe:?óiwakwe:kóh, koiwayéistɔh, nɛ: ?ethíno?ɛ teyɔkwɛ:hsi?takɛ?sǽhkóh, he niyóiwá?, shakoiɔ́tas?ɔ́h, ta: ?ɛswe:hé:k, ti wa?akwatyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyakwanó:nyó:?, teyɔkwɛ:hsi?takɛ?sǽhkóh, ta: ne?ho wai nɛyó?tɛ:ɔ́k, n ɔkwa?nikóɛ?.

3. The Plants

(18) ta onɛ wai né:h, nyo:ye:éh, hotyɛ:nó?kta?ɔ́h. (19) tkaye:i? wai hawe:?ɔ́h, ne? ti néh, hé:ɔwe :yóɛja:té:k, ne? n ɛyot?eohtɔní:ak. (20) ne? ne tkaye:í?, kakwe:kóh, ?ɛyótihsɛnɔyɛ:tó:k, he ni:yó:h, ?ɛyot?eohtɔní:ak, ?ɛyóɛja:té:k. (21) ne? ne kato:ké:h, he niyó:-wa?kéh, ?o:nɛ tɛwɛnɔɛjotká?wahsé:k, ?a:hó?, ti ?ɛwɔtotyáhsé:k. (22) ne? ti nɛ:ké:h, ?onɔhkwa?shǽ?shɔ?ɔ́h, ?o:nɔtɔ?se?ó:ɔk, ne ?ɔ:-kwéh, ne yóɛja?kéh, ?o?tyɔtawɛ:nyé:?, ne?ho waih, nio?nikɔɛwé?ɔh. (23) ta: ne? wai ne tkaye:í?, nɛ: he niyóto?kta:tyé?, ?ɔkwatyéæ-?tahkóh. (24) nɛ: ?onɔhkwa?shǽ?shɔ?ɔ́h, háɔnya:nó?, n o:tyɛ:-nó?kta?ɔ́h. (25) há:we:?ɔ́h, ne?ho nɛyó?tɛ:ɔ́k, tɛyakohkwéɔtyé?, ?ɛyóɛja:té:k, ?ɛwɔtihsí:æ?k, ?onɔhkwa?shǽ?shɔ?ɔ́h. (26) ta: ne?

2. The Earth

(12) And now this is what Our Creator did: he decided, "I shall establish the earth, on which the people will move about. (13) The new people, too, will be taking their places on the earth. (14) And there will be a relationship when they want to refer to the earth: they will always say 'our mother, who supports our feet'." (15) And it is true: we are using it every day and every night; we are moving about on the earth. (16) And we are also obtaining [16] from the earth the things that bring us happiness. (17) And therefore let there be gratitude, for we believe that she has indeed done all that she was obligated to do, the responsibility that he assigned her, our mother, who supports our feet. And give it your thought, that we may do it properly: we now give thanks for that which supports our feet. And our minds will continue to be so.

3. The Plants

(18) And now this is what the Creator did. (19) He decided, "There will be plants growing on the earth. (20) Indeed, all of them will have names, as many plants as will be growing on the earth. (21) At a certain time they will emerge from the earth and mature of their own accord. (22) They will be available in abundance as medicines to the people moving about on the earth." That is what he intended. (23) And it is true: we have been using them up to the present time, (24) the medicines which the Creator made. (25) He decided that it would be thus: that people would be obtaining them from the earth, where the medicines would be distributed.

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[16] Lit. 'lifting'.

wai ne?ho nioye:éh, hotyɛ:nó?kta?óh, hawe:?óh, ?ɛyakóæ?sé?, ti
4 2 4 2 4 2 4 2
ne kanó:kte:shæ?, ne yóɛja?kéh, teyakotawɛnyé:h, ta: ne? wai n
4 2 4 2 4 2
ɛkayɛ:tá?k, n ɛyakoyá?take:há?. (27) ta: ne? wai néh, ha?teyonóh-
4 2 3 31 1 2 4 2
kwa?shæ:ké:h, hotká?wéh, hé:ɔwe yɔɛjaté?, ne ?ɛyɔkwaya?takeha-
4 2 4 2 4 2
shæ?kɛ:ók. (28) ta: ne?ho kho nyo:ye:éh, hotyɛ:nó?kta?óh. (29)
4 3 31 2 4 2 4 3 31
ne: he niyó?té:h, ?ot?éohtɔ:ní:h, hé:ɔwe yɔɛjaté?, ne? wai ne hawe:-
2 4 2 4 2 4 2
?óh, ?ɛka?eohtatókɛ:ók, kato:kɛ: he niyó:wa?kéh, ?ɛwɔ:yaníyɔthá:k.
4 2 4 2 4 2 31
(30) ne? ti ne?ho ?ɛtkháwihták, ?ɛyɔkashǽ:?sé:k, ne ?ɔ:kwéh, ne yóɛ-
2 4 2 4 2 4 2
ja?kéh, ?o?tyɔtawɛ:nyé:?. (31) ne? ti kɛs n ɛyɔtɔ?éshɛnyó:?, n o:n
4 2 3 31 2 4 2
ɛyótkathó?, ?ɛwó:yaniyɔ:té?, niyɔɛjákɛ:yá:t. (32) ta: ne? wai ne
4 2 4 2 3 31 2
hatiɔyá?ke:onó?, ne? nɛ: hotíyastóh, ne shés?á:h. (33) ta: ne yóɛ-
4 2 4 2 3 31 2
ja?ké teyɔkwatawɛnyé:h, ne? wai n í?, ne?h o:néh, ne? n i? ne jistɔ-
4 2 4 2 4 2 4 2
tá?shǽ?, ?ɛtwáyasthá:k. (34) ta: tkaye:í?, wai ?etwátkathó?, na?te-
4 2 3 31 2 4 2 4 2
tyo?táié:h, teyoæwɛ:nyé:h, he yɔɛjaté?, tkaye:í?, ?o?wá:yaniyɔ:té?,
4 2 4 2 4 2 4 2 4
nɛ:jistɔtá?shǽ?. (35) ta: ne? kho ne tkaye:í?, ?etwatyǽ:?ták, hetwá:-
2 4 31 2 4 2 4 2
nekɔ:nét, he nyo:ye:éh, hawe:?óh, ne?ho kɛs ?ɛyekɔ:ták, he koya?ta-
4 2 4 2 4 2 4 2
yéisthá?, teyéno:ɔnyó:?, ha?teyɔkwé?také:h, he ni:yɔ: koya?takóh-
4 2 4 2 4 2
sothá?, teyɔtɛnó:nyó:?, n o:n ɛyótkathó?, ?o?wá:yaniyɔ:té?, ne?ho
4 2 4 2 4 2 4 2
wai nyo:ye:éh. (36) ta: tkaye:í?, wai ?o?káiwaye:íh, he nɔ?wé:?,
3 31 2 4 2 4 2 4
tetyo?táies?óh, he yɔɛjaté?, ne? n o?titwaténo:ɔnyó:?, ?óiwakwe:kóh.
2 4 2 4 2 4 3 31
(37) ta: ne? ti nɛ:kɛ: n ɛswe:hé:k, ska:t kɛ wa?akwayé:?, ?ɔkwa?-
2 4 2 4 2
nikóɛ?, nɛ: ne ?o?tyakwanó:nyó:?, he ni:yɔ: ?ot?éohtɔ:ní:h, ?ɔk-
4 2 4 2 4 2
wánɔhkwa:?shǽ?, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.
4 2 4 2 41

4. The Water

(38) ta: ne?ho nioye:éh, hotyɛ:nó?kta?ɔ hé tyɔhe?, hawe?ó wai
2 4 2 4 2 3 2 4 2
ne? n ɛyo:nekítkɛshó:k, ti hé:ɔw ɛyóɛja:té:k. (39) ne? ti kho n
4 2 31 2

(26) And this what the Creator did: he decided, "Illness will overtake the people moving about on the earth, and these will always be there for their assistance." (27) And he left on the earth all the different medicines to assist us in the future. (28) And this too, the Creator did. (29) With regard to the plants growing on the earth he decided, "There will be a certain plant on which berries will always hang at a certain time. (30) I shall then cause them to remember me, the people moving about on the earth. (31) They will always express their gratitude when they see the berries hanging above the earth." (32) And the Sky Dwellers called them *shés?a:h.*[17] (33) But we who move about on the earth shall always call them *jistɔtá?shæ?.*[18] (34) And it is true: we see them when the wind becomes warm again on the earth; the strawberries are indeed hanging there. (35) And it is also true that we use them, that we drink the berry water.[19] For this is what he did: he decided, "They will always bring them to their meeting place and give thanks, all the people, as many as remain. They will be thankful when they see the berries hanging." That is what he did. (36) And it is true: it comes to pass. When in the course of things it becomes warm again on the earth, we are thankful for everything. (37) And give it your thought, that with one mind [20] we may give thanks for all the plants, our medicines. And our minds will continue to be so.

4. The Water

(38) And this is what the Creator did: he decided, "There will be springs on the earth. (39) And there will be brooks [21] on the earth

[17] A term reserved for the ceremonially important wild strawberry. See pp. 7–8.
[18] The generic word for strawberry, wild or cultivated, lit. 'embers attached to it'.
[19] The ceremonial mixture of strawberries and water.
[20] Lit. 'we establish our minds as one'.
[21] Lit. 'veins, arteries'.

ɛyojinɔ́:ya?tɛɔnyɔ́:k, nɛ: hé:ɔwe yɔéjaté?, ?ɛyotihahtɛtyɔ́kwa:ɔ́k,
4 2 4 2 4
ne? kho ne yɔɛjakɔ:shɔ́?, nɛyoæhtɔ́:ɔk. (40) ta: ne? kho ne ?ɛká:-
2 4 2 4 1 2
nekɛɔnyɔ́:k, ?ɛka:nekowané?sé:k, ne? ti tɛwɔtiyenɔwɔ́?khɔ́:k, he
4 2 4 2 4 2
nɔ?keyɛnɔ́?tɛ?hé?t, ?o?kɔ́ɛja:tá:t, tkaye:i? ɛyotisháte?sé:k. (41) ta:
4 2 4 2 4 3 31 2
ne? ne tkaye:í?, ?o:nekasé:?, nɛ: ?í?, ?ɔkwátɔ?se:?ɔ́h, ne yɔ́ɛja?kéh,
4 2 4 2 4 2 4 2 4
teyɔkwatawɛnyé:h, kho he ni:yɔ́:h, hotká?wé n ɔkwa?nikɔiyɔ́s-
2 4 2 4 2 4 2
tahkɔ́h, tkaye:i? háe?kwa ?o:nekasé:?, honɔ́tɔ?se:?ɔ́h. (42) ta: ne?
4 2 4 2 3 31 2
wai ne tkaye:í?, he niyóto?kta:tyé?, ?ɔkwatyéæ?tahkɔ́h. (43) ne?
4 2 4 2 4 3 31 2
wai tyotyéɛhtɔ ?ɛtwatyǽ:?ták, n o:nɛ wa:sé:?, ?ɛtwatya?tákeskó?,
4 2 4 2 4
n o:nɛ wa:sé:?, tɛjawɛtɔ:tí?, ne? tyotyéɛhtɔ́h, n o:nekanós, ?etwaty-
2 4 2 4 2 4 2 4 2
yǽ:?ták. (44) ta: tkaye:í?, wai ?áɔ?e:sát. (45) ?oiwayei?ɔ́:tyé?s,
3 31 2 4 2 3 31 2 4
he nyo:?nikɔɛwé?ɔh, hotyɛ:nó?kta?ɔ hé tyɔhe?. (46) ta: ?ɛswe:-
2 4 2 4 2 21 2
hé:k, ti wa?akwatyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyakwanɔ́:nyɔ́:?, nɛ:
4 2 4 2 4 2 4 2
?o:nékitkɛ:shɔ́?, ?ojinɔ:yá?tɛɔnyɔ́?, ?otíhahtɛtyɔkwéh, ne: kho ka:-
4 2 4 2 4 2
nekɛɔnyɔ́?, ka:nekowa:nés, ta: ne?ho wai nɛyó?tɛ:ɔ́k, n ɔkwa?nikɔ́ɛ?.
4 2 4 2 4 2 41

5. *The Trees*

(47) ta onɛ wai nɛ: nioye:éh, hotyɛ:nó?kta?ɔ́h. (48) ne? wai ne
2 4 2 4 3 31 2
hawe:?ɔ́h, ne? ti néh, hé:ɔwe :yɔ́ɛja:té:k, ne? ne tkaye:í?, ?ɛyote-
4 2 3 2 4 2 4 2
hatɔní:ak. (49) ne? wai ne tkaye:í?, ne? n ɛyotehatɔní:ak, ne
3 4 1 2 4 2 4 2
?ɛyakoya?takehashǽ?kɛ:ɔ́k, ne ?ɔ:kwéh, ne yɔ́ɛja?kéh, ?o?tyɔta-
4 2 4 2 4 2 3
wɛ:nyé:?. (50) ne? wai ne tkaye:í?, hawe:?ɔ́ kato:ké: shɔ: nɛyɔ-
31 2 4 2 4 2 4 2
nishé?se:k, tɛkæ:wɛ:nyé:?, nɛyo?táiɛhsé:k, ta: kato:kɛ: háe?kwa
4 3 2 4 2 4 2
nikáiwí:s, ne? nɛ: n ɛkánɔ?nós. (51) ta: ne? wai né:h, ?ɛyotehatɔ-
4 2 4 3 31 2 4 2
ní:ak, hé:ɔw ɛyɔ́ɛja:té:k, ne? nɛ: ne tkaye:í?, ne ?o:tiya?tataia?-
4 2 4 2 4 2
tahkɔ́:ɔk, ne?ho wai nio?nikɔɛwé?ɔh, n o:tyɛ:nó?kta?ɔ́h. (52) ta:
4 2 4 2 4 3 31 2
tkaye:i? wai né:h, he niyóto?kta:tyé?, to?oiwáno?ko:wás, tohka:?a
4 2 4 2 4 2

as well; rivers will flow, and will pass by under the earth. (40) And there will also be ponds [22] and lakes.[23] They will work hand in hand, the way I fashion them on the earth. And moisture will continue to fall." (41) And it is true: fresh water is available in abundance to us who move about on the earth. And, in fact, to all those things which he provided for our contentment, fresh water is abundantly available too. (42) And it is true: we have been using it up to the present time. (43) It is the first thing we use when we arise each new time. When the new day dawns again, the first thing we use is water. (44) And let there indeed be gratitude. (45) It is coming to pass as Our Creator intended. (46) And give it your thought, that we may do it properly: we now give thanks for the springs, the brooks, the flowing rivers, and the ponds and lakes. And our minds will continue to be so.

5. The Trees

(47) And now this is what the Creator did. (48) He decided, "There will be forests growing on the earth. (49) Indeed, the growing forests will be of assistance to the people moving about on the earth." (50) He decided, "There will always be a certain period when the wind will become warm, and a certain length of time, also, when it will become cold. (51) And the forests growing on the earth will provide heat for them." That is what the Creator intended. (52) And it is true: it continues unchanged up to the present time. A few of us [24]

[22] Lit 'waters on it'.
[23] Lit. 'large waters'.
[24] Thus the recording. The speaker considered this a slip of the tongue, and would rather have said simply 'we'

ne? nɛ:ké:h, ?ɔkwaya?tataiá?tahkóh, ?otéhatɔ:ní:h, hé:ɔwe yɔɛjaté?.
4 2 4 2 4 2 3 31

(53) ta: ne?ho kho nyo:ye:éh, ne? hae?kwa ne ?onɔhkwa?shǽ?shɔ?óh,
2 4 2 4

háɔnya:nó?, ?othɔtɔ:ní:h, hé:ɔwé yɔɛjaté?. (54) hawe:?óh, háe?kwa
2 4 2 4 2 3 31 2 4 2

?ɛkakwe:ní?, ?onɔhkwa?shǽ?shɔ?ɔ ?ɛyakotɔ?se?ó:ɔk, ne ?ɔ:kwéh, ne
4 2 4 2 4 2

yóɛja?kéh, ?o?tyɔtawɛ:nyé:?. (55) ta: ne?ho kwa: kho nyo:ye:éh,
4 2 3 31 2 4

nɛ: ne hawe:?óh, ne ?ae? n ɛkɛɔtatoké:ɔk, ne?ho nɛ:ké:h, ?ɛtkháwih-
2 4 2 4 2 4 2

ták, ne? nɛ: ?ɛyakoshǽ:?sé?, ?i? ɛyɔkashǽ:?sé?, ne teyakotawɛnyé:h.
4 2 4 2 4 2 3 31

(56) nɛ:kɛ: ?ɛwɔtí:otɔnyó:k, ne wahtá?, hé:ɔw ɛyóɛja:té:k, ne? nɛ:
2 4 2 4 2 4 2

?ɛtka:nekái?sé:k, n ɛyowænɔ:ék. (57) ne? ti kɛs n o:né tɛtyo?táiéh,
4 2 3 31 2 4 2 4

he yɔɛjaté?, ta onɛ ?ɛtka:nekái?t, ne? ti n ó:nɔ?e:shá?, skɛ:nó?,
2 4 2 4 2 4 2 4

hɛnénɔhtɔ:nyóh, ?o:nɛ ?áe?, nɛ:ta hɔsáka:é?, nɛ:kɛ: néh, tkaye:í?,
2 4 2 4 2 4 2 4 2 4

tɛshátisnyé:?, watí:otɔnyó?, ne wahtá?. (58) ta: ne? nɛ: niyók-
2 4 2 4 2 31 2

we?ta:ké:h, hoti:wastéistóh, to?oiwánɔ?ko:wás, hɛnóhke:othá?,
4 2 4 2 4 2 4

tkaye:í?, wá:tihsɛnɔ:ní?, ?owæ:nó?, hawe:?óh, ?ɛyakotɔ?se?ó:ɔk, ne
2 4 2 4 2 4 2 4 2 4 2

?ɔ:kwéh, ne yóɛja?kéh, teyakotawɛnyé:h. (59) ta: tkaye:í?, to?oi-
4 2 4 2 3 31 2 4 2

wánɔ?ko:wás, niyóto?kta:tyé?, ?ahs ɔkwatyéæ?tahkóh. (60) ta:
4 2 4 2 4 3 31 2

ne?ho ?áe?, ni:ká:?, ?áɔ?e:sát, ?ahsɔ ?óiwakwe:kóh, ?ohtɛ:tyó:h, he
4 2 4 2 4 2 4 2 4 2

nioiwíhsa?óh, hotyɛ:nó?kta?óh. (61) ta: n ɛswe:hé:k, ti wa?akwa-
4 2 4 3 31 2 4 2

tyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyakwanó:nyó:?, ?otéhatɔ:ní:h, hé:ɔwe
4 2 4 2 4 2 4 2

yɔɛjaté?, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.
4 2 4 2 41

6. *The Animals*

(62) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?óh,
2 4 2 4 2 4

ne? ti ne tkaye:í?, ?ɛkyá?tata:thó:?, kanyo:? ɛkatakhenɔtyé?sé:k, h
2 4 2 4 2 4

ɛyóɛja:té:k. (63) ne? wai ne tkaye:í?, ne? nɛké:h, to:nɛ?nikɔɛ-
2 31 2 4 2 4 2

wɛnyá?tó:ɔk, nɛ: ne wa:tóh, hotiskɛ?ékehtóh, hotiya?tá:ni:yóh.
4 2 4 2 4 2 4 3 31

(64) hawe:?óh, ne? næ: hakókɛ:yataní:h, hotiskɛ?ékehtóh, hotiya?-
2 4 2 4 2 4 2

are using them for heat, the forests growing on the earth. (53) And this also he did: he made them medicines as well, the trees growing on the earth. (54) He decided, "They can also be available as medicines to the people moving about on the earth." (55) And he even did this as well: he decided, "Again, there will be a certain tree which I shall cause to remind the people moving about to think of me. (56) The maples will stand on the earth, and the sweet liquid will drip from them.[25] (57) Each time when the earth becomes warm, then the sap will flow and they will be grateful for their happiness. When the time arrives again, they will attend to the maples standing there." (58) And for those people who take notice of it, it continues unchanged: they do indeed tap them and store the sugar. For he decided that it would be available in abundance to the people moving about on the earth. (59) And it is true: it continues unchanged up to the present time; we are still using it. (60) And therefore again let there be gratitude that it all still continues as the Creator planned it. (61) And give it your thought, that we may do it properly: we now give thanks for the forests growing on the earth. And our minds will continue to be so.

6. The Animals

(62) And now this is what Our Creator did: he decided, "I shall now establish various animals to run about on the earth. (63) Indeed, they will always be a source of amusement for those who are called warriors, whose bodies are strong." (64) He decided to provide the warriors, whose bodies are strong, with the animals running

[25] Lit. 'the liquid will drip, it will always be sweet'.

tá:ni:yóh, nɛ: ne kanyó:?, katákhenɔ:tyé?s, ne? tɛ:nɛ?nikɔɛwɛn-
4 2 4 2 4 2
yá?thá:k. (65) ta: ne? ti ne ?aténɔ?shǽ?, ti yakotɔ?se?ó:ɔk, ne
21 2 4 2 4 2
?ɔ:kwéh, ne yóɛja?kéh, teyakotawɛnyé:h. (66) ta onɛ he niyó-
4 2 4 2 3 31 2
to?kta:tyé?, tkaye:i? tetwáka:né:?, nikanyo?tá?s?á:h, hatítak-
4 2 4 2 4 2
henɔtyé?s, niyoteháto?kta:tyé?s, ne?ho kho né:h, kahatakó:shɔ?.
4 2 4 2 4 2 1
(67) ta: kwa: nɛ:ké:h, he niyóto?kta:tyé?, ?o:nɛ tejitwaká:né?,
2 4 2 4 2 4
kanyó?towa:nés, hɛnɔtkɛ?ó:ne?s. (68) tkaye:i? wai ne to:kwa
2 4 2 41 1 2
nɔ?yóshæké:?, n o:nɛ hɛ?ɛ tɛ?jitwakéh, ne kanyó?towá:nɛs. (69) ta
4 2 4 2 4 42 1 2
onɛ kwa: nɛ: niyóto?kta:tyé?s, ?o:nɛ tejitwaká:né:?, kanyó?to-
4 2 4 2 4 2
wa:nés, katákhenɔ:tyé?s, ?aténɔ?shǽ, tkaye:í?, jɔkwátɔ?sé:h, nɛ:
4 2 4 2 4 2 4 2 4 2
niyóto?ktá:tye?. (70) ta: ?ɔkwatyǽ:?tahkó waih, he nio?nikɔɛwé?ɔh,
4 3 42 1 2 4 2 2 4
hotyɛ:nó?kta?ɔ hé tyɔhe?. (71) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát, he
2 4 2 1 2 4 2 4 2
nio?nikɔɛwé?ɔh, tkaye:í?, ?ahsɔ ?óiwakwe:kóh, ?ohtɛ:tyó:h, ta:
4 2 4 2 4 4 2 4 2
?ɛswe:hé:k, ti wa?akwatyɛ:nɔ:ní?, ?o:nɛ: ne? o?tyakwanó:nyó:?,
4 2 4 2 4
nɛ:kɛ: kanyó:?, katákhenɔ:tyé?s, ta: ne?ho wai nɛyó?tɛ:ók, n
2 4 2 4 2 4
ɔkwa?nikóɛ?.
2 41

7. *The Birds*

(72) ta: ne?ho nioye:éh, hotyɛ:nó?kta?ɔ hé tyɔhe?. (73) hawe:?ó
2 4 2 4 2 1 2 4
waih, ne? ne tkaye:í?, ?ɛkyá?tata:thó:?, tɛyonɔte?sætesyɔtyé?sé:k,
2 2 4 2 4 2 4
niyɔɛjákɛ:yá:t, nɛyóto?ktá?k. (74) ta: ne? hǽ:?kwa ne kanyó:?,
2 4 2 3 31 2 4
?ɛɔtiyáso:ók. (75) ne? ne niyɔɛjákɛ:yá:t, nɛyóhsawá?k, nitkáshato:-
23 31 2 4 2 4 2
tyé?s, nɛyóto?ktá?k. (76) ta: ne? ne tkaye:í?, háe?kwa kakwe:kóh,
4 2 3 2 31 2 4 2 4
hotíhsɛnɔyɛ:tó?, nɛ: ne ji?tɛ?ɔshó?ɔh, teyonɔte?sætésyɔtyé?s. (77) ta:
2 4 2 4 2 4 3 31 2
ne? kwa: né:h, nya:tiji?ta?s?á:h, ne? wai nɛ: ne hawe:?óh, ne? nɛ:
4 2 4 2 4 2
ne tkaye:í?, kato:kɛ: he nɛyónishé?t, ne?ho to:nɔtawɛnyé:ak, ta onɛ
4 2 4 2 4 2
?ɛshɛnɔtká:ɛkó?, hé:kwa: tyone:nó?, hɛshɛ:né:?. (78) ta: ne? ne
4 2 4 2 3 31 2

about, to be a source of amusement for them. (65) "And they will be available as food to the people moving about on the earth." (66) And up to the present time we have indeed seen the small animals running about along the edges of the forests, and within the forests as well. (67) And at the present time we even catch glimpses of the large animals again.[26] (68) There were in fact a number of years during which we no longer saw the large animals. (69) But now at the present time we again see the large animals running about, and at the present time they are actually available to us again as food. (70) And we are using them as Our Creator intended. (71) And therefore let there be gratitude that it all does still continue as he intended. And give it your thought, that we may do it properly: we now give thanks for the animals running about. And our minds will continue to be so.

7. The Birds

(72) And this is what Our Creator did. (73) He decided, "I shall establish various creatures that will spread their wings from just above the earth to as far upward as they can go. (74) And they too will be called animals. (75) They will begin just above the earth, and will go all the way into the clouds. (76) And they too all have names, the birds with outspread wings." (77) And with respect to the small birds he decided, "There will be a certain period when they will stir, and they will turn back, going back to where it is warm.

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[26] Lit. 'we see them again . . . they appear momentarily'. See p. 8.

tɛtyo?táiéh, he yɔɛjaté?, ta on ɛshatiyá?ta?ti:hé?t, ne? n a:?tɛwa-
tiwɛnɔ:ké:h, ?ɛswɛnɔtí?stáɛ?, watiweni:yó?s. (79) ta: ne? wai tɛk-
áhkwá?t, hoti?nikóɛ?, he ni:yó:h, hotiya?takɔhsóthá?, ?o:nɛ né
:shatiyá?ta?ti:hé?t, nikaji?tá?s?á:h. (80) tá:ne?ho kwa:nyo:ye:éh,
háe?kwa n aténɔ?shǽ?, ?ɔkwátɔ?sɛ:?óh, nɛ: tɛyonɔte?sætésyɔtyé?s,
ji?tɛ?ɔshó?ɔh. (81) tkaye:i? háe?kwa ?ɔkwatyǽ:?tahkóh, nɛ: ji?tɛ?-
ɔshó?ɔ teyonɔte?sætésyɔtyé?s, ?aténɔ?shǽ?, ?ɔkwátɔ?sɛ:?óh. (82) ta:
?itwe: kwa: háe?kwa kakwe:kóh, háe?kwa hoti:wayéistóh, he niyói-
wá?, hoti:wayɛtáhkóh. (83) kakwe:kó wai ?o?kí?, hotíhsenɔyɛ:tó?,
he nɔ:tiyá?to?té?. (84) ta:ne? ti nɛ :swe:hé:k, wa?akwatyɛ:nɔ:ní?,
?o:nɛ: né?, ?o?tyakwanó:nyó:?, ji?tɛ?ɔshó?ɔ teyonɔte?sætésyɔtyé?s,
ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.

8. The "Sisters"

(85) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?. (86) ne? wai
ne tkaye:í?, ?o:nɛ ?i:ɛ hé:ɔwe yɔɛjaté?, ne? ne tkaye:í?, ?ɛka:tká?,
ta onéh, honɔ:hó?, to:nɔtáte?nya:é?, ne ?ɔ:kwéh, teyakotawɛnyé:h.
(87) ne? ti ne yɔɛjakó:h, ?ɛɔtiyé:ɔk, ?a:hó?, ?ɛwɔtotyáhsé:k, ne?ho
to:tihkwéɔtyé?, ne skɛ:nó?, ?ɛ:nɛnɔhtɔnyó:ɔk. (88) ta: wai né:h,
he niyóto?kta:tyé?, tkaye:i? tetwáka:né:?. (89) ?o:nɛ teyonɔɛ-
jotká?wéh, ?o:nɛ né?, tetwáka:né:?, ?ɛyɔkwa?nikóiyosták, ?o:nɛ
tɔta:wé?, tɛskate:ní?, teyoæwɛ:nyé:h. (90) ta: ne? wai ?ɔkyɔishæ:-
niyéhkóh. (91) ta: ne? wai n o:néh, tsa?ka:yó?, ka?níkɔ:iyó:h, ne?
wai ne ?ɔkwatokéhsé:?, ?o:nɛ háe?kwa ?ɛkæ:tyé?sé:k, ?otí:wahtɛ:-
tyó:h, ke:i niyóiwa:ké:h. (92) ne? wai ne ?onɔtóisyɔhkóh, ne? kho
nɛ: tɛwɛnɔté:nɔtǽ?k, nɛ: hé:ɔwéh, ne? tewáti?nyá:?, ha?tewɛ:nís-
hæké:h. (93) ta:ne? o:né waih, ?o:néh, ne?ho niyo:wé?, kanɔ:kshǽ?,

(78) And it will become warm again on the earth, and they will return. With all their voices they will sing once more their beautiful songs. (79) And it will lift the minds of all who remain when the small birds return." (80) And he arranged as well that they are available to us as food, the birds with outspread wings. (81) It is true: we are using them too, the birds with outspread wings. They are available to us as food. (82) And we believe that they too are all carrying out their responsibility. (83) They all, as I said, have names, according to their type. (84) And give it your thought, that we may do it properly: we now give thanks for the birds with outspread wings. And our minds will continue to be so.

8. The "Sisters"

(85) And now this is what Our Creator did. (86) It was indeed at this time that he thought, "I shall leave them on the earth, and the people moving about will then take care of themselves. (87) People will put them in the earth, they will mature of their own accord, people will harvest them and be happy." (88) And up to the present time we have indeed seen them. (89) When they emerge from the earth we see them. They bring us contentment. They come again with the change of the wind.[27] (90) And they strengthen our breath. (91) And when the Good Message came we were advised that they too should always be included in the ceremonies, in the Four Rituals.[28] (92) Those who take care of them every day asked, too, that they be sisters. (93) And at that time there arose a relationship between them: we shall say "the Sisters, our sustenance" when we want to

[27] I.e., not a change in direction, but from cold to warm.

[28] I.e., this should be one of the items for which thanks is expressed. The Four Rituals (pp. 2-3) are here synonymous with longhouse ceremonialism.

ʔotó²ɔh, he watíya²ta:té², ne² nɛ: nɛtwátó:ɔk, tewɛnɔté:nɔ:té:², tyɔhéhkɔh, n o:nɛ ne²ho ²ɛtwathyonyá:né². (94) ta: ne² wai ne tkaye:í², ²ɔkwa²nikó:iyó:h, nɛ:kɛ: niyóto²kta:tyé², tetwáka:né:², ²otɔ:ní:h. (95) ta: ²ɛswe:hé:k, ti wa²akwatyɛ:nɔ:ní², ²o:nɛ: ne ²o²tyakwanó:nyó:², nɔ²tewɛnóte:nɔ:té:², ²akyóhehkóh, ta: ne²ho wai nɛyó²te:ók, n ɔkwa²nikóɛ².

9. *The Wind*

(96) ta onɛ wai nyo:ye:éh, hotyɛ:nó²kta²ɔ he tyɔhé², hawe:óh², ²o:nɛ tíh, ne² ne hɛ²ɛ ta²akakwe:ní², ne²hó shɔ: nɔ:yo²té:ɔk. (97) ta: ne² wai néh, hawe:²óh, ne² ti né tkaye:í². (98) ne² ne ha²te-kakó:t, tɛyoæwɛnyé:ak, ta: ne² ti ²eotiya²ta:níyó:ɔk, ne ²ɔ:kwéh, ²o²thɛnɔtawɛnyé:², ²o²khéyatká², hé:ɔwe ²o²kóɛja:tá:t. (99) ta: ne² wai ne hosyɔ:ní:h, ²otá²eoóh, hekæ:hkwé²skwá:h, nɔ²wɔ:tíh, ne² ne skɛnó²ɔ: nityoye:éh, ²otkaható:h. (100) ne² wai nɛ:ké:h, ne²ho tyotatɔ:ní:h, teyoæwɛ:nyé:h, ta onɛ skɛ:nó² twɛnóhtɔnyóh, tkaye:i² ɔkyɔishé:ni:yóh, he yóɛja²kéh, teyɔkwatawɛnyé:h. (101) ne²ho shɔ: kho nitka:té², teyoæwɛ:nyé:h, n ɔkwa²nikɔiyóstahkóh, skɛ:nɔ² i:ké:h, twɛnóhtɔnyóh. (102) ta: ne² kwa: n ɔkhí:owí:h, wai ne hatiɔyá²ke:onó², ne² wai ne ho:né:h, ne² ne ²akwé:h, ²ɛyót-kathó², ne shenɔ:kshó². (103) nɛ: ne ²o:ɛtó:h, ²o²wé:nishætenyɔ:-tyé², ne² ki²shéh, ne²ho nɛya:wéh, n ɛtyakwɛ²néo²kté² heyó:éh, ²ɔkwatkáɛó². (104) ne² ki²shɛ nɛyó²hastéh, ²ɛwótkaha:tóh, ne² wai ne ²akwé:h, ne² ne ka:ɛkwáh, n a:²tɛkakɛ:sé:², hé:ɔwe yɔɛjaté². (105) nɛyó²hasté ki²shɛ tɛkæ:wɛ:nyé:², ne² wai n akwé:h, ²ɛyako-tówehták, ne ²ɔ:kwéh, teyakotawɛnyé:h, ne²ho waih, nyo:tiye:éh.

refer to them. (94) And it is true: we are content up to the present time, for we see them growing. (95) And give it your thought, that we may do it properly: we now give thanks for the Sisters, our sustenance. And our minds will continue to be so.

9. The Wind

(96) And now this is what Our Creator did: he decided, "Now it can't always be just this way."[29] (97) And this, in fact, is what he decided. (98) "There must be wind, and it will strengthen[30] the people moving about whom I left on the earth. (99) And in the west he made the thing that is covered by a veil; slowly it moves and revolves. (100) There the wind is formed, and we are happy. It indeed strengthens our breath, for us who move about on the earth. (101) And the wind is just the strength for us to be content with it and be happy. (102) But the Sky Dwellers told us: they said, "We believe that your kinsmen[31] will see (103) that in future days it may happen that it will be beyond our control. It is the most important thing for us to watch. (104) It may become strong in its revolving, and we believe that it will scrape off everything on the earth. (105) The wind may become strong, we believe, and bring harm to the people moving about." That is what they said. (106)

[29] I.e., there is something missing.
[30] By providing them with air to breathe.
[31] Meaning here 'your descendants'.

(106) ta: nɛ: niyóto?kta:tyé?, ne tkaye:í?, ?ɛtwaiwakwáihsí?, ne?ho
niya:wés, ?o?kaiwáhtó?t, hé:ɔwe nɛ:ké:h, hoti?nikó:iyó:h, ?o?kai-
wáhtó?t, kɛs ?o?kakwe:ní?, ne? wa?ó?hastéh, ?o?tkæ:wɛ:nyé:?.
(107) ta: ne? kwa: n í?, n ɔkwa?nikɔiyóstahkó shɔ:h, he niyó?hasté?,
teyoæwɛ:nyé:h, skɛ:nó? twɛnóhtɔnyóh. (108) ta: ?ɛswe:hé:k, ti
wa?akwatyɛ:nɔ:ní?, ?o?tyakwanó:nyó:?, ?otá?eoɔ tyotatɔ:ní:h, te-
yoæwɛ:nyé:h, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.

10. The Thunderers

(109) ta onɛ nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?óh,
?ɛwɔkatéhɔ?she:tá?k, hekæ:hkwé?skwá:h, nɔ?wɔ:tíh, ne?ho næ:h,
?ɛthéni?tyɔ:tá?k. (110) ne?ho ti næ: ne?ho ?ɛthɛnehtáhkwá:k, tɛ:-
nɔtawɛnyé:?, he nikáshatɔ:tyé?s, ne? ti næ: né?, ?o:nekasé:?, ?ɛɔ-
tíawi?sé:k. (111) ne? nɛ: néh, ?ɛ́ɔtiɛtosæ:hsé:k, he ni:yɔ: hotká?-
wéh, ?a:hó?, watɔ:níh, hé:ɔwé yɔɛjaté?. (112) ta: ne? kwa: néh,
hawe:?óh, kanɔ:kshǽ?, ti n o:nɛ ne ?ɛyɔthyonyá:né?, ne? ti nɛ:
nɛ:nɔtó:ɔk, ne? n ɛthíhsó:t, hi?nó?, hatiwɛnotatyé?s, ne?hó waih,
nɛɔtiye:há:k. (113) ta: ne? wai néh, hekæ:hkwé?skwá:h, heakɔyát-
ka?wéh, ne?ho ?ɛthɛnehtáhkwá:k. (114) ta: ne? nɛ tkaye:í?, ne?ho
nɛyó?hasté:k, n ɛyako?nikɔiyostáhkó:ɔk, ne ?ɔ:kwéh, n o:nɔte?shǽ?,
teyakotawɛnyé:h. (115) ta: hoti:wayéistɔ́h, he niyokɛhísɔ:ɔtyé?,
ne?ho to:nɔtawɛnye:nikáshatɔ:tyé?s, ?o:nekasé:?, honónya:nɔ:tyé?s,
nɛ: ?otíhahtɛtyɔkwéh, nɛ: kho ka:nekɛɔnyó?, ka:nekowa:nés. (116)
ta: ?ɛswe:hé:k, ti wa?akwatyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyethinó:nyó:?,
nɛ: ?ethíhsó:t, hi?nó?, hatiwɛnotatyé?s, ta: ne?ho wai nɛyó?tɛ:ók,
n ɔkwa?nikóɛ?.

And indeed up to the present time we can attest to it: the way it occurs, it destroys their homes.[32] From time to time it is destructive, for the wind can become strong. (107) But as for us, we are content, for no matter how strong the wind has been we have been happy. (108) And give it your thought, that we may do it properly: we give thanks for the thing that is covered by a veil, where the wind is formed. And our minds will continue to be so.

10. The Thunderers

(109) And now this is what Our Creator did: he decided, "I shall have helpers who will live in the west. (110) They will come from that direction and will move about among the clouds, carrying fresh water." (111) They will sprinkle all the gardens which he provided, which grow of their own accord on the earth. (112) And he decided, "There will be a relationship when people want to refer to them: they will say 'our grandparents, *hiʔnɔʔ*, the Thunderers'.[33] That is what they will do." (113) And he left them in the west; they will always come from that direction. (114) And truly they will always be of such a strength that the people, their grandchildren, who move about will be content with them. (115) And they are performing their obligation, moving about all through the summer among the clouds, making fresh water, rivers, ponds, and lakes. (116) And give it your thought, that we may do it properly: we now give thanks for them, our grandparents, *hiʔnɔʔ*, the Thunderers. And our minds will continue to be so.

[32] Lit. 'where they are content', referring to the homes of white men in the surrounding area. See p. 9.
[33] Lit. 'they are speaking out', or 'spreading the word'.

11. The Sun

(117) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, ne? wai ne
hawe:?óh, ?ɛkéɔya:té:k, ne hetkɛh, na?akonó?ɛ:tíh, ne ?ɔ:kwéh,
?o?tyɔtawɛ:nyé:?. (118) ne? wai néh, ha?tekakó:t, ne ?ɛwɔkaté-
hɔ?shɛ:tá?k, háe?kwa he ?ɛkéɔya:té:k. (119) ta: ne? wai ne tkaye:í?,
hɔwɔiótas?óh, hotǽ?nɛta:któh, hé:ɔwe kéɔyaté?. (120) ne? nɛ:
ne?ho to:tawénye:ák, tɔɛjíya?kthá:k, kato:kɛ: he:kwá:h, nɛ-
the:thá:k, he:kwá: kho hɛ:ɛthá:k. (121) ta: ne? kwa: ne kanɔ:kshǽ?,
háe?kwa nyo:ye:ɛ n o:né ne ?ɛtwathyonyá:né?, ne? nɛ: nɛtwátó:ɔk,
?ɛte:kha:? shetwáhji? kǽ:hkwá:?. (122) ta: tkaye:i? hoiwayéistóh,
ne?ho :tǽ?nɛta:któh, hé:ɔwe kéɔyaté?, tɛyohathétsi:yó:h, ta onɛ
skɛ:nó?, twɛnóhtɔnyóh. (123) ta: ne? wai n itwé:h, ?óiwakwe:kóh,
háe?kwa hoiwayéistóh, tkaye:í?, ?onɔtɔhóhtɛtyó:h, he ni:yɔ: hotká?-
wéh, ?a:hó?, watɔ:níh, hɔwɔiwakéistaní:h, ne? nɛ: ?ɛɔ?táia?thá:k,
hé:ɔwe :yóɛja:té:k, ta onɛ skɛ:nó?, ?ɛwɛnɔtóhɔhtɛ:tí?, he ni:y
o:tká?wéh, ?a:hó?, watɔ:níh. (124) ta: ?itwé: waih, hoiwayéistóh,
he niyóto?kta:tyé?, he niyóiwá?, hɔwɔiótas?óh. (125) ta: ne? ti n
ɛswe:hé:k, wa?akwatyɛ:nɔ:ní?, nɛ: ne ?ɛtsakwanó:nyó:?, ?ɛte:kha:?
shakwáhji? kǽ:hkwá:?, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.

12. The Moon

(126) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?ó
wai kato:kɛ: tí sho: he nɛyónishé?t, ?o:nɛ nɛ:ké:h, ?ɛwɔtéɔnosthá:k,
?ɛyóɛja:té:k. (127) kato:kɛ: kho nɛyónishé?t, ?ɛwé:nishætenyó:k.
(128) ta: ne? wai ne tkaye:í?, ta:ka:náhji:wéh, kotatya?takehá:nó?,
ne ?ɔ:kwéh, teyakotawɛnyé:h. (129) ta: ne? wai ne hawe:?óh, ne?
ti ne ?ɛyɔtóishɛ:ók, ha?tɛskayéta?sé?, ti he yeyá?tayɛtatyé?, ?ɛyɔ-

11. The Sun

(117) And now this is what Our Creator did: he decided, "There will be a sky above the heads of the people moving about. (118) I must have a helper in the sky as well." (119) And indeed he assigned him to be attached [34] to the sky. (120) There he will move about, and will cross the earth. He will always come from a certain direction, and will always go in a certain direction. (121) And he also prescribed a relationship when we want to refer to it: we shall say "our elder brother, the sun." (122) And it is true: he is carrying out his responsibility, attached there to the sky; there is beautiful daylight, and we are happy. (123) And we believe that he too has done all that he was obligated to do; everything that he [35] left to grow of its own accord is flourishing. He gave him the added responsibility of making it warm on the earth, so that everything he left to grow of its own accord would flourish. (124) And we believe that he is performing his obligation up to the present time, the assignment he was given. (125) And give it your thought, that we may do it properly: we give thanks for him, our elder brother, the sun. And our minds will continue to be so.

12. The Moon

(126) And now this is what Our Creator did: he decided, "There will be a certain period when the earth will be in shadow, (127) as well as a certain period when it will be day." (128) And indeed he saw well that the people moving about were taking care of themselves. (129) And he decided, "They will rest. They will lay down their bodies and

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[34] In the sense of 'stuck or glued on.'
[35] The Creator.

tóishé:ɔk, he nɛ:wé:?, ?ɛwɔtéɔnosthá:k, ne?ho wai nyo:?nikɔɛwé?ɔh.
3 4 2 4 2 4 2 4 1

(130) ta: ne? kwa: ki?shɛ ne?ho nɛya:wéh, ne kácti?kwa niyo:wé?,
2 4 2 4

?ɛtyakohsóta?ís. (131) ta: ne? kwa: ne thika:té?, ?ɛwɔkatého?s-
2 3 21 2 4 2

hɛ:tá?k, ?ɛkǽ:hkwá:a?k, hé:ɔw ɛkéɔya:té:k. (132) ne? nɛ: nɛ:nɔ-
4 2 4 2 4 3 21 2

tó:ɔk, ?ɛthíhso:t sɔekha:? kǽ:hkwá:?, ne?ho nɛɔtiye:há:k, ne
4 2 4 2 4 2

?ɛkakwe:ní?, ha?tɛyakoshɛtá?ɔ:ɔk?áh, tɛyakohathe?tó:ɔk. (133) ta:
4 2 4 2 4 1 2

tkaye:í?, wai ne ?ɔkwatɛnɔ?kǽ:htashétahkóh, he nɛyɔkwatkɛis-
4 2 4 2

tó:tyé?, ne yóɛja?kéh, teyɔkwatawɛnyé:h. (134) ne? wai nɛ: néh,
4 2 4 2 3 21 2 4

hawe:?óh, tɛkatɛnyóhsé:k, ti he niyó?té:h, ?otǽ:hkwáhtɛ:tyó:h,
2 4 2 4 2 4 2 4

?ɛwɔtɛ:ní?to?kthá:k, hotíyastóh. (135) ta: tkaye:i? wai nɛ:ké:h,
2 4 2 3 21 2 4

ne ?ahs ɔkwatɛnɔ?kǽ:htashétahkóh, he niyóto?kta:tyé?, niyó?té:h,
2 4 2 4 2 4

?ɔkwatkéistɔ:ɔtyé?, ne yóɛja?kéh, teyɔkwatawɛnyé:h. (136) ta:
2 4 2 4 2 3 21 2

?itwe: kwa: ne?ho háe?kwa teyawehtó:tyé?, to?oiwáno?ko:wás,
4 2 4

to:titá?ɔ:ɔtyé?, sa? niɛnɔhó?s?áh, hé:ɔwe yɔɛjaté?, watíya?ta:té?,
2 4 2 4 2 4 2 4

?ɛthíno?ɛ ne?ho tɛyawehtó:tyé?. (137) ta: ne?ho wai ni:ká:?,
2 41 31 2 4

?itwe: ?óiwakwe:kóh, koiwayéistóh, he niyóiwá?, shakoiwakéistaní:h.
2 4 2 4 2 4 2 4 3 21

(138) ta onɛ ?ɛswe:hé:k, ti wa?akwatyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyet-
2 4 2 4 2 4 2 4 2

hinó:nyó:?, nɛ: ?ɛthíhso:t sɔekha:? kǽ:hkwá:?, ta: ne?ho wai
4 2 4 2

nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.
4 2 41

13. The Stars

(139) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ hé tyɔhé?. (140)
2 4 2 4 2 21

hawe:?ó wai ne? wai ne tkaye:í?, háe?kwa ?ɛkajihsɔ?tahsí:æ?k,
2 4 2 4 2 4

hé:ɔw ɛkéɔya:té:k, he nɛ:wé:?, ?ɛwɔtéɔnosthá:k. (141) ta: ne?
2 4 2 4 2 3 31 2

háe?kwa ne kato:kɛ: na?áhtɛ?éh, hakɔiótas?óh, he ne?ho nɛyó?tɛ:ɔk.
4 2 4 2 4 1

(142) hawe:?ó wai kakwe:kɔ háe?kwa ?ɛyótihsɛnɔyɛ:tá?k, he ni:yó:h,
2 4 2 42 4 2 4

?ojistanóhkwéɔ?, hé:ɔwe kéɔyaté?. (143) ta: ne? kho ne tkaye:í?,
2 4 2 3 21 2 4

rest while it is in shadow." That is what he intended. (130) "And perhaps it will happen that somewhere at a distance [36] they will run into darkness. (131) And I shall have another helper, another orb in the sky. (132) People will say 'our grandmother, the moon'. That is how they will do it. It can be a sort of guide for their steps, providing them with light." (133) And indeed it is a measure for us as we go along, we who move about on the earth. (134) He decided, "The moon will change its form as it goes." They have called it "phases." [37] (135) And it is true: it is still a measure for us up to the present time, the way it is as we go along, we who move about on the earth. (136) And we believe that they come from there too, that it continues unchanged: the little ones taking their places on the earth.[38] They are here and they come from our mothers. (137) And therefore we believe that she has done all that she was obligated to do, the assignment she was given. (138) And now give it your thought, that we may do it properly: we now give thanks for her, our grandmother, the moon. And our minds will continue to be so.

13. The Stars

(139) And now this is what Our Creator did. (140) He decided, "There will also be stars arrayed in the sky while it is dark." (141) And he assigned to them certain things as well, the way it would continue to be. (142) He decided, "They too will all have names, all the stars in the sky. (143) And they too, in fact, will be indicators, to

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[36] I.e., from home.
[37] Lit., 'the moons always come to an end.'
[38] I.e., the cycle of reproduction is determined by the moon.

háe?kwa ?ɛkaiwayéɔnya:nó:k, n ɛyakotɛnɔ?kæ:htashɛtáhkɔ:ók, ne
2 4 2 4 2
?ɔ:kwéh, teyakotawɛnyé:h, ne?ho ki?shɛ nɛya:wéh, n ɛyakohsóta?ís,
4 2 3 2 4 2 4
nɛ: ?athάinɔ?kéh, nɛ: koyé:?tóh, ne ?ɔ:kwéh, teyakotawɛnyé:h.
2 4 2 4 2 4 2 3 21
(144) ta: nɛ? wai tkaye:í?, ?ɛyɔtkɔskáhaté?, ?ojistanóhkwéɔ?, ta: ne?
2 4 2 4 2 4 2
wai ?ɛyakoya?tatókɛsták, tkaye:í?, ne?h ɛjótkɔ:ták, hɛ:ɔwé:kwa:
4 2 4 2 4 2
né:h, tetyako?níkɔhka:nyéh. (145) ta: nɛ: niyóto?kta:tyé?, ne?
4 2 3 21 2 4 2
háe?kwa hati:wayɛtáhkóh. (146) nɛ: he nɛ:wé:?, ?otɛɔnóstóh, ne
3 21 2 4 2 4 2
?éɔtisha:tét, he ni:yɔ: hotká?wɛ ?a:hó?, watɔ:níh, hé:ɔwe yɔɛjaté?.
4 2 4 2 4 2 3 21
(147) ta: tkaye:í?, ?oti:nekáhsɔnyé?s, he niwáhsɔ:tí:s, he ni:y
2 4 2 4 2 4 2
o:tká?wɛ ?a:hó?, watɔ:níh, ne? ne?ho teyawehtó:tyé?, nɛ: h ojih-
4 2 4 2 4 2
sɔ?táhsi:á?, hé:ɔwe kéɔyaté?. (148) ta: ne? wai n itwé:h, hoti:wa-
4 2 3 21 2 4 2
yéistóh, háe?kwa niyóiwá?, hati:wayɛtáhkóh, ta: ?ɛswe:hé:k, wa?ak-
4 2 4 2 4 2 4 2
watyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyethinó:nyó:?, ?ojihsɔ?táhsi:á?, hé:ɔwe
1 2 4 2 4 2 4 2
kɛɔyaté?, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.
4 2 4 2 41

14. The Four Beings

(149) ta onɛ wai hotyɛ:nó?kta?ɔ he tyɔhé?, hawe:?óh, ne? ti ne
2 4 2 4 2
?ɛwɔkatéhɔ?shɛ:tá?k, ne ke:i niyókwe?ta:ké:h, ne? tɛshakoné?-
4 2 4 2
nyató:?, ne ?ɔ:kwéh, ne yóɛja?kéh, ?o?tyɔtawɛ:nyé:?. (150) tkáye:i?
4 2 4 2 4 2 3 21 4 2
wai ta:ka:næhji:wéh, hɛ?ɛ ta?áyoska:sthé?t, hotiya?tóska?áh, tao-
3 2 4 2 3 2
nɔtawénye:ak. (151) ne? wai ne tkaye:í?, ha?te:yó:h, niyotye:éh,
3 1 2 4 2 3 2 4
he yɔɛjata:tyé?, ne?ho ?ɛthɛnɔtawɛnyé:?. (152) ne? ne næ: shɔ:
2 4 2 3 21 2
ka:té?, ?ɛyakotye:ó? ne ?ɔ:kwéh, ne yóɛja?kéh, teyakotawɛnyé:h.
4 2 4 2 4 2 4 2 3 21
(153) ne? n ɛyakotí:watye:ó?, ne ?ɔ:kwe teyakotawɛnyé:h, ne
2 4 2 4 2
yóɛja?kéh, n ɛthɛnɛ?néo?kté?. (154) ta: tkaye:í?, kho twaiwak-
4 2 3 21 2 4 2
wáihsós, ne yóɛja?kéh, teyɔkwatawɛnyé:h, ne?ho nɛya:wéh, nɛ:
4 2 4 2 4 2 4 2
?ɛyakotí:watye:ó?, n ɛthɛnɛ?néo?kté?, niyó?tɛ: teyɔkwatawɛnyé:h,
4 2 4 2 4

be used for measuring by the people moving about. If it happens that they run into darkness on their journey, they will use them, the people moving about. (144) And indeed they will lift their faces to the stars and will be set straight. They will head back directly toward their home."[39] (145) And up to the present time they have had an added responsibility. (146) While it is dark they will cause moisture to fall on everything that he left to grow of its own accord on the earth. (147) And truly they enjoy water throughout the night, everything that he left to grow of its own accord. It comes from the stars arrayed in the sky. (148) And we believe that they are performing their obligation, the responsibility that they too have. And give it your thought, that we may do it properly: we now give thanks for them, the stars arrayed in the sky. And our minds will continue to be so.

14. The Four Beings

(149) And now Our Creator decided, "I shall have the Four Beings as helpers to protect the people moving about on the earth." (150) Indeed, he saw well that it was not possible for them alone, that they could not continue to move about alone. (151) It was true: all sorts of things were going on on the earth where they would move about. (152) It was inevitable that the people moving about on the earth would have accidents. (153) The people moving about on the earth would have accidental things happen to them that would be beyond their control. (154) And indeed we too can attest to it, we who move about on the earth: it will happen that people are involved in accidents that are beyond their control. It is the way with us who move about

[39] Lit. 'where it bites their mind,' possibly referring to homesickness.

he yɔɛjaté?. (155) ta: ne? kho ne tkaye:í?, háe?kwa ne? hati:wa-
3 21 2 4 2
yɛtáhkóh, ?ɛɔwɛnótkaeɔ́?, hotého?shé?, ?i:kɛ: wa:tóh, ke:i nikétyohkwá:ke:h. (156) nɛ: téɔtisnyé:k, hé:ɔwe yɔɛjaté?, shɔkwátka?-
4 2 4 2 4 2 4 2
3 21 2 4 2 4 2
wéh, n ɛyɔkwa?nikɔiyostáhkó:ɔk. (157) ta: ?itwe: háe?kwa hoti:wa-
3 2 1 2
yéistóh, he niyóiwá?, hoti:wayɛtáhkóh, nɛ: wa:tóh, ke:i nyɛ:nɔtí:h,
4 2 4 2 4 2 4 2 4
teyɔkhiyé?nyatɔ́?. (158) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát, ?itwe:
2 3 21 2 4 2 4 2
skɛ:nɔ? twɛnóhtɔnyɔ́ ?ɛswe:hé:k, ska:t wa?akwayɛ:? n ɔkwa?nikóɛ?,
4 2 4 2 4
?o:nɛ: né?, ?o?tyethinó:nyó:?, nɛ: hotého?shé?, ke:i nyɛ:nɔtí:h,
2 4 2 4 2 4 3 4
teyɔkhiyé?nyatɔ́?, ta: ne?ho wai nɛyó?tɛ:ók, n ɔkwa?nikóɛ?.
2 4 2 4 2 41

15. Handsome Lake

(159) ta onɛ wai nɛ: nyo:ye:éh, hotyɛ:nó?kta?ɔ hé tyɔhe?. (160)
2 4 2 4 2 21
tkaye:i? wai hawe:?óh, ne? ti néh, ha?tekakó:t, ne?ho nɛya:wéh, he
2 4 2 4 2 4 2 4 2
nio?nikó?té:h. (161) ne? wai ne tkaye:í?, nɛ: sha?ka:t teyɔkwa-
4 31 2 4 2
tawɛnyé:nó?, hé:ɔwe yɔɛjaté?. (162) ne? wai n onóhsotaiyó:?,
4 3 21 2 4
waoye:nó:?, tkaye:í?, wáonɔktanɛ:tá:k. (163) ne? wai ne ?o?yós-
2 4 2 4 23 21 2
hæké:?, ta:ɛ?tákwɛhtá:?. (164) ta: ne?ho wai niyó?té:h, ne ha?te-
4 2 3 21 2 4 2
kakó:t, ta:tɛnó:nyó:?, wahsɔtate:nyó?, wɛ:níshæte:nyó?, kho ?i:éh,
4 2 4 2 4 2 4 2 4
ha?tekakɔ:t sɔ:ká:?, hayá?taté?, hosyɔ:ní:h, he ni:yó:h, hotkáthwɛ:-
2 3 2 4 2 4 2 4 2 3 2 3
ɔtyé?. (165) ta: ne?ho kho nɛ:ké:h, tethάehá?, ne? ne kakwe:kóh,
21 2 4 2 4 2 4
shatathewáthá?, he ni:yó:h, ?i:é ne? hoyé?hihsé?s, yóɛja?kéh, to:-
2 4 2 4 2 4 2 3 2 4 2
tawɛ:nyé:h. (166) ta: ne? kwa: ne tkaye:í?, ha?tewɛ:níshækéh,
3 21 2 4 2 4
to:tɛnó:nyó?, ti?kwa na?áhtɛ?ɛ wa:sé:?, wá:tkathó?. (167) ta onɛ
2 4 2 4 3 21 2
wai nɛ:ké:h, ne?ho nɔ?ɔ:wéh, n o:tyɛ:nó?kta?ɔ ta:ka:nǽhji:wéh,
4 2 4 2 4 2 4
sɛ?ɛ tkaye:í?, he niyakotye:ɛ ne ?ɔ:kwéh, ne yóɛja?kéh. (168) ne?
2 4 2 4 2 3 21 2
n a:yé:?, hɛ?ɛ te?kátka?ho te?skayɛtáhkóh, ne ko?níkóɛ?, ne teyako-
4 2 3 2 4 2 4 2 3

on the earth. (155) And indeed they also have the added responsibility of keeping watch over those of his helpers called the Four Groups.[40] (156) They will continue to look after us whom he left on the earth, and will bring us contentment. (157) And we believe that they too are performing their obligation, the assignment they were given, those who are called the Four Beings, our protectors. (158) And therefore let there be gratitude, for we believe that we are happy. Give it your thought, that with one mind we may now give thanks for his helpers, the Four Beings, our protectors. And our minds will continue to be so.

15. Handsome Lake

(159) And now this is what Our Creator did. (160) He did indeed decide it, and it must happen according to his will. (161) Indeed he[41] was among us who moved about on the earth. (162) Illness took hold of him, and he was confined to bed. (163) For a number of years he lay helpless. (164) And the way things were, he had to be thankful during the nights and the days, and he thought that there must be someone there who made all the things that he was seeing.[42] (165) And thereupon he repented everything, all the things he thought he had done wrong when he moved about on the earth. (166) And indeed he was thankful each day for each new thing that he saw. (167) And now it happened that the Creator saw well how the people on the earth were acting. (168) It seemed that nowhere was there any longer any guidance for the minds of those who moved about.

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[40] See p. 9.

[41] The reference shifts here to Handsome Lake, who is not regarded as an incarnation of the Creator as the translation might be taken to imply.

[42] The wording here is reminiscent of the Good Message.

tawɛnyé:h. (169) ta onɛ ti né:h, ne?ho nɔ?ɔ:wéh, thakɔyatényehtóh,
21 2 4 2 4 2 4
hotéhɔ?shé?, ne? hɔwɔwɛnɛ:?óh, shetwakowa:né twató:k, kanyotai-
2 4 2 4 2 4 2 3 2
yó?, tsa?tó:tawɛnyé:h. (170) ne? wai hɔwɔiwakéistaní:h, ne? nɛ:ké:h
4 2 3 21 2 4 2 4
?ɛtsókwa:owí?, nɛjakwayé:ɔk, n o:ɛtó:kwá:h. (171) ta: ne? wai ne
2 4 2 4 2 4 31 2
?o?yóshæké:?, ne? hothyówi:atyé?, he nya:wɛnó?té:h, hotyɛ:nó?k-
4 2 4 2 4 2 4
ta?óh. (172) ta: ne?ho wai niyó?tɛ:ɔtyé?, he niyo:wé?, ha?tɔsa:-
3 21 2 4 2 4 2
yoskwéhtá:at, ne? wai nɛ:ké:h, hoɔyaké?tɔ:ɔtyé?s. (173) ta: ne?
4 2 4 2 4 3 21 2
wai ne tkaye:í?, ?áɔ?e:sát, ne? ne ka:ɛkwa nikɛɔtyé?, ?o:nɛ nɛ:ké:h,
4 2 4 2 4 2 4
tkaye:i? sayókwathɔ:téh, he nya:wɛnó?té:h, n o:tyɛ:nó?kta?óh.
2 4 2 4 2 21
(174) ta: ne? wai ne?ho ni:ká:?, ?áɔ?e:sát, ?ahsɔ ?ohtɛ:tyó:h, nioi-
2 4 2 4 2 4 2
wíhsa?óh. (175) ta: ?ɛswe:he:k ti wa?akwatyɛ:nɔ:ní?, nɛ: ne ?o?t-
3 21 2 4 2
sakwanó:nyó:?, nɛ: kanyotaiyó?, ?akwátó:k, ta: ne?ho wai nɛyó?-
4 2 4 2 4 2
tɛ:ók, n ɔkwa?nikóɛ?.
4 2 41

16. The Creator

(176) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ hé tyɔhe?. (177) tka-
2 4 2 4 3 21 2
ye:i? wai hawe:?óh, hetkɛ n í?, nɔ?kéɔya:tíh, hɛskí?tyɔ:tá?k, ne?ho
4 2 4 2 4 2 4 2
ti hɛjáko?kthá:k, ne tɛyɔtɛnó:nyó:?, ne yóɛja?kéh. (178) ne? shɔ:
4 2 4 2 3 21 2
hekáya?tí:h, ?ɛyakoyɛ:tá?k, n ató?eshɔ:nyók, he ni:yó:h, ?ɛyakot-
4 2 4 2 4 2 4 2
káthwɛ:ɔtyé?, he nɔ?keyɛno?tɛ?hé?t, ?o?kóɛja:tá:t, kho he ni:yó:h,
4 2 4 2 4 2 4
?ɛyakotkáthwɛ:ɔtyé?, ?ɛyotɔníatyé?, ne?ho wai nio?nikɔɛwé?ɔh.
2 4 2 4 2 4 1
(179) ?ɛyakoyɛ:tá?k, ti ne kanoɔhkwá?shé?, ne yóɛja?kéh, n ɔ:kwéh,
2 4 2 4 2 4 2 4
?o?tyɔtawɛ:nyé:?, tɛyɔtɛnɔ:nyó:ɔk, ti hekáya?tí:h. (180) ne?ho
2 3 2 4 3 2 31 2
?ɛyóhsahá:k, hé:ɔw ɛyóɛja:té:k, tayenó:nyó:ɔk, he ni:yɔ: kotkáth-
4 2 4 2 4 2 3
wa?óh. (181) ne?ho hetkɛ hɛyéahsé:k, ne?ho hɛjáko?kthá:k, hɛskí?-
21 2 4 2 4 2 3
tyɔ:tá?k. (182) ?ɛwɔkathɔtehjí:wɛ:ók, ti ne ?ɛyeiwa:notátye?sé:k,
21 2 4 2 4
ne ?ɔ:kwéh, ne teyakotawɛnyé:h. (183) ne? kho ne tkaye:í?, tɛkhe-
2 4 2 3 21 2 4 2

(169) And now it happened that he sent his helpers to speak to our great one, whom we used to call Handsome Lake, when he moved about. (170) They gave him the responsibility to tell us what we should do in the future. (171) And for a number of years he told about the words of the Creator. (172) And the way things went, he labored until he collapsed. (173) And let there indeed be gratitude that from time to time now we again hear the words of the Creator. (174) And therefore let there be gratitude that it is still continuing as he planned it. (175) And give it your thought, that we may do it properly: we give thanks for him, whom we called Handsome Lake. And our minds will continue to be so.

16. The Creator

(176) And now this is what Our Creator did. (177) He decided, "I myself shall continue to dwell above the sky, and that is where those on the earth will end their thanksgiving. (178) They will simply continue to have gratitude for everything they see that I created on the earth, and for everything they see that is growing." That is what he intended. (179) "The people moving about on the earth will have love; they will simply be thankful. (180) They will begin on the earth, giving thanks for all they see. (181) They will carry it upward, ending where I dwell. (182) I shall always be listening carefully to what they are saying, the people who move about. (183) And indeed I shall always be watching carefully what

ka:næhji:wé:ɔk, he nɛyakotyé:ɔk, ne ʔɔ:kwéh, ne yóɛjaʔkéh. (184)
4 2 4 2 4 2 3 21

ta: neʔho wai nɛ: niyóto?kta:tyéʔ, neʔ wai ne ʔitwé:h, tkaye:íʔ,
2 4 2 4 2 4

skɛ:nɔʔ twɛnóhtɔnyóh, nityókweʔta:ké:h. (185) ta: neʔho kho
2 4 2 3 21 2

ni:ká:ʔ, ne ʔáɔʔe:sát, he káiwaya:sóh, ʔɛtwiʔ skɛ:nɔʔ twɛnóhtɔnyóh.
4 2 3 2 4 2 3 21

(186) ta: ʔɛswe:hé:k, ti ʔo:nɛ kɛ ska:t waʔakwayé:ʔ, n ɔkwaʔnikóɛʔ,
2 4 2 4 2 4

ʔo:nɛ: néʔ, ʔoʔtsakwanó:nyó:ʔ, n o:tyɛ:nóʔkta?ɔ he ʔakyɔ:héʔ, ta:
2 4 2 4 2 4 2

neʔho wai nɛyóʔtɛ:ók, n ɔkwaʔnikóɛʔ.
4 2 41

Epilogue

(187) ta: neʔho n íʔ nɛ:kɛ:h, niwátkwenyɔs, nɛ: hé nyo:tiye:éh,
2 4 3 23 2 3 2 3 4 3 4 2 3

hone:ʔóh, ʔɛkayé:táʔk, ʔo:ɛtó:h, kaiwatéhkɔh, hotíyastóh, ʔɛyakaɔʔ-
3 2 3 3 2 31 2 3 2 3 3 2 3 2 4 2 3 2

eshéhseʔ, ne ʔɛyakoyaʔtayéihséʔ, n o:ɛtó:kwa:h, ta: neʔho ti n íʔ
4 2 2 41 31 2 4 2 3 2 4

shɔ:h, niwátkwenyɔs, neʔho n íʔ shɔ: niwakeyéʔheʔɔh, nɛ: ʔó:ɛtɔ:h,
2 2 4 2 2 4 3 4 2 3 3 2

kaiwatéhkɔh. (188) tá: neʔhoh.
3 2 3 1 3 1

they do, the people on the earth." (184) And up to the present time, indeed, we people believe that we are happy. (185) And therefore let there also be gratitude that we can claim to be happy. (186) And give it your thought, that with one mind we may now give thanks for him, Our Creator. And our minds will continue to be so.

Epilogue

(187) And that is all that I myself am able to do. What they [43] did was to decide that a ritual of gratitude, as they called it, would always be observed in the future, when in the future people would gather. And that is all that I myself am able to do; that is all that I learned of the ritual which begins the ceremony. (188) That is it.

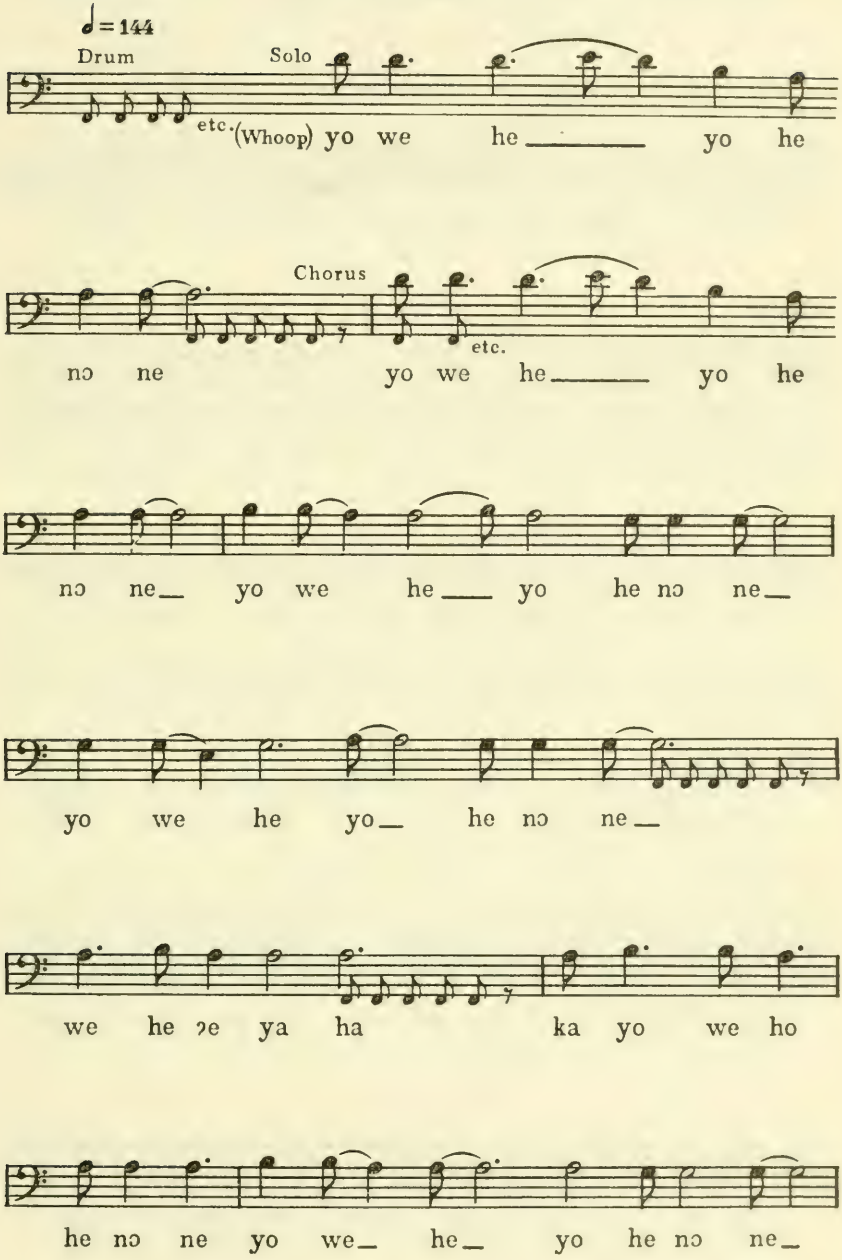
[43] The Four Beings.

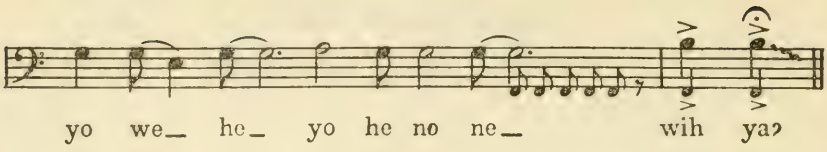
580135—61——4

THANKSGIVING DANCE

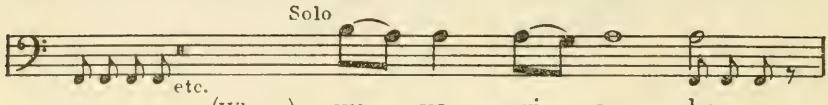
PART ONE: INITIAL SONG GROUP

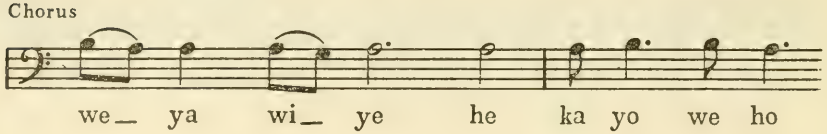
Song I

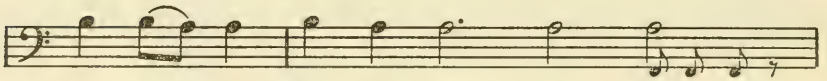

♩=144
Drum
Solo
etc.
(Whoop) yo we he yo he
Chorus
etc.
no ne yo we he yo he
no ne yo we he yo he no ne
yo we he yo he no ne
we he ɔe ya ha ka yo we ho
he no ne yo we he yo he no ne

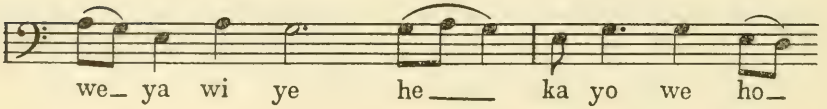

yo we_ he_ yo he no ne_ wih ya?

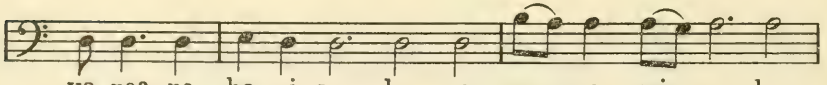
Song II

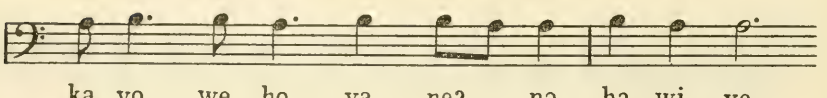

Solo
etc.
(Whoop) we_ ya wi_ ye he

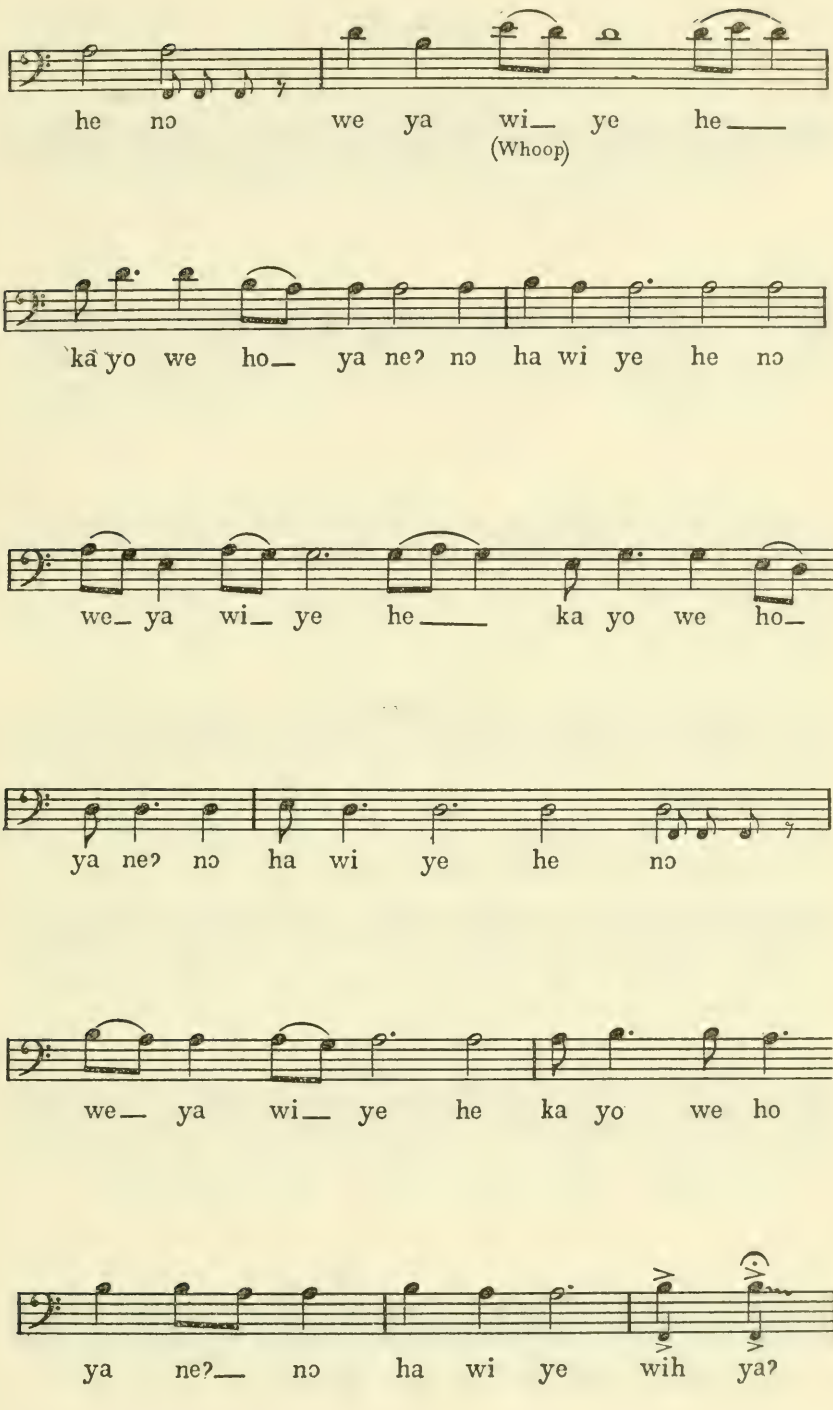

Chorus
we_ ya wi_ ye he ka yo we ho


ya ne?_ no ha wi ye he no

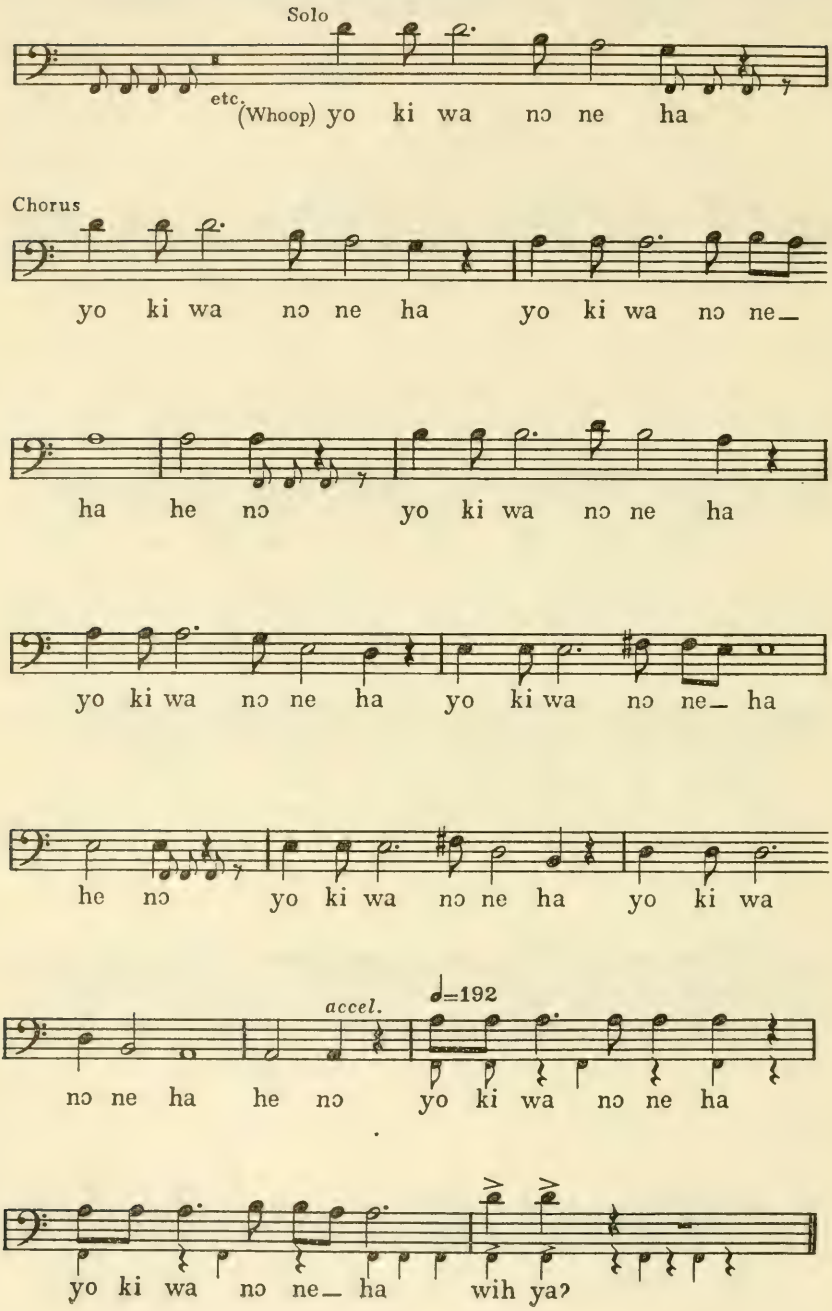

we_ ya wi ye he____ ka yo we ho_


ya ne? no ha wi ye he no we_ ya wi_ ye he

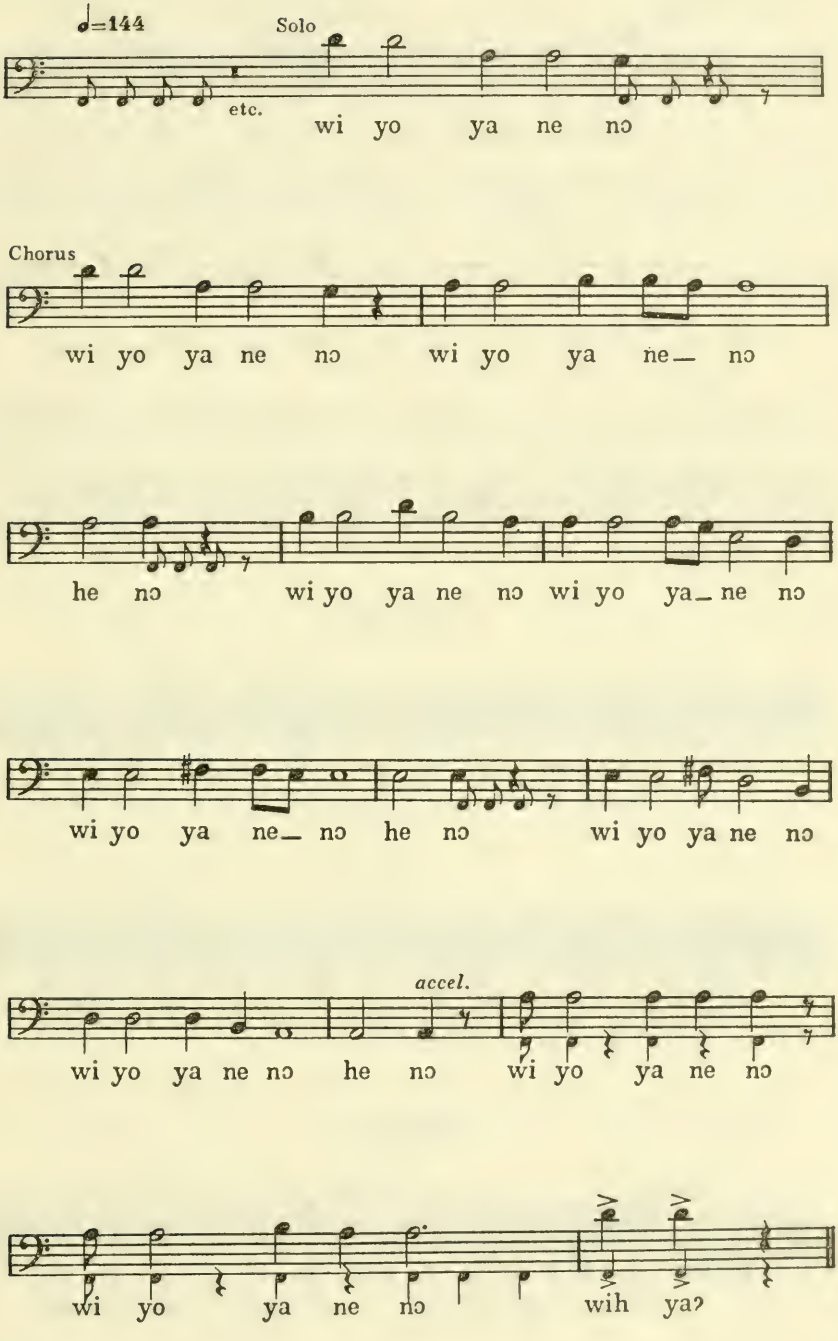

ka yo we ho ya ne?__ no ha wi ye


he no we ya wi— ye he—
(Whoop)
ka yo we ho— ya ne? no ha wi ye he no
we— ya wi— ye he— ka yo we ho—
ya ne? no ha wi ye he no
we— ya wi— ye he ka yo we ho
ya ne?— no ha wi ye wih ya?

Song III


Solo
etc.
(Whoop) yo ki wa no ne ha
Chorus
yo ki wa no ne ha yo ki wa no ne_
ha he no yo ki wa no ne ha
yo ki wa no ne ha yo ki wa no ne_ ha
he no yo ki wa no ne ha yo ki wa
accel.
♩=192
no ne ha he no yo ki wa no ne ha
yo ki wa no ne_ ha wih ya?

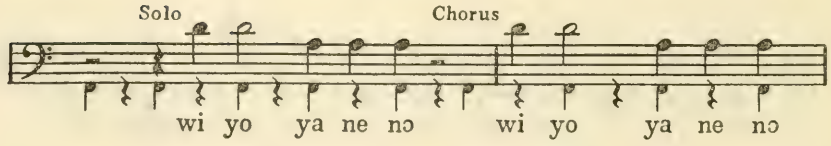
Song IV

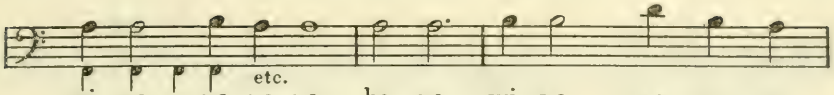

♩=144
Solo
etc.
wi yo ya ne no
Chorus
wi yo ya ne no wi yo ya ne— no
he no wi yo ya ne no wi yo ya— ne no
wi yo ya ne— no he no wi yo ya ne no
accel.
wi yo ya ne no he no wi yo ya ne no
wi yo ya ne no wih ya?

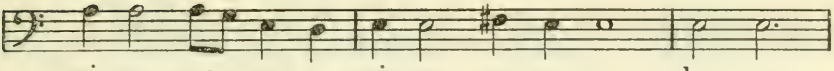
Song V

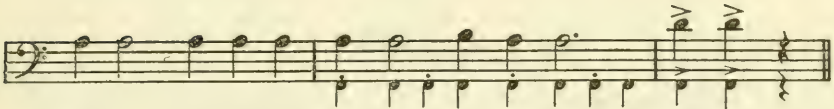

♩=224
Solo
Chorus
wi yo ya ne no wi yo ya ne no
etc.
wi yo ya ne no he no wi yo ya ne no
wi yo ya_ ne no wi yo ya ne no he no
wi yo ya ne no wi yo ya ne no he no
wi yo ya ne no wi yo ya ne no wih ya?

Song VI

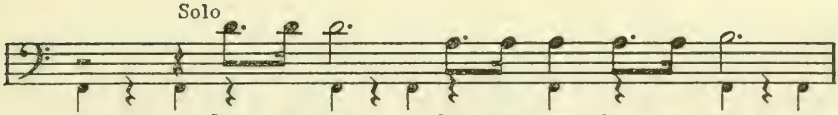


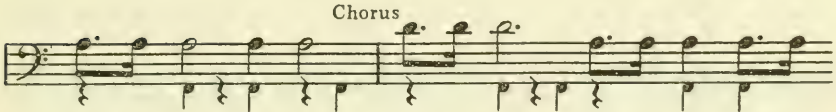

etc.
wi yo ya ne no he no wi yo ya ne no

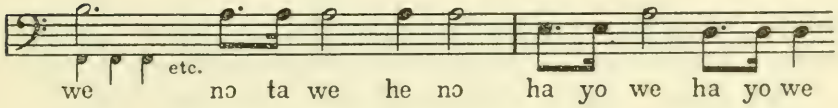

wi yo ya_ ne no wi yo ya ne no he no

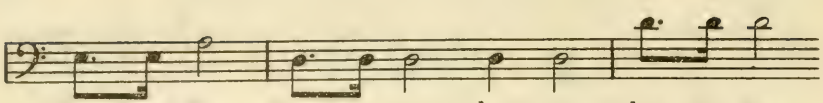

wi yo ya ne no wi yo ya ne no wih ya?

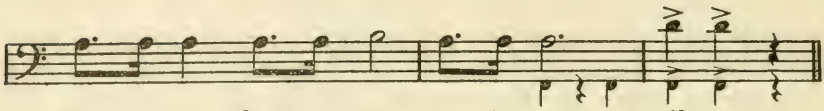
Song VII


Solo
ha yo we ha yo we ha yo we

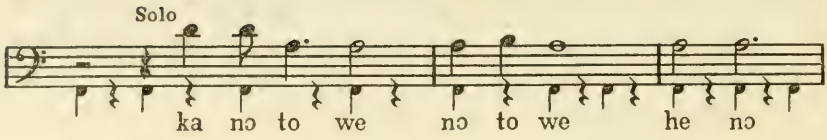

Chorus
no ta we he no ha yo we ha yo we ha yo

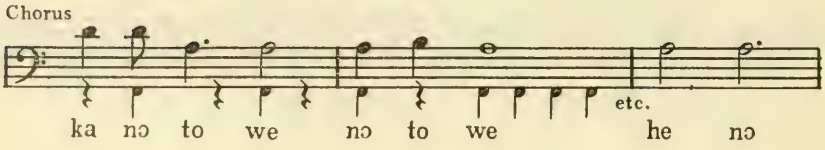

etc.
we no ta we he no ha yo we ha yo we


ha yo we nɔ ta we he nɔ ha yo we

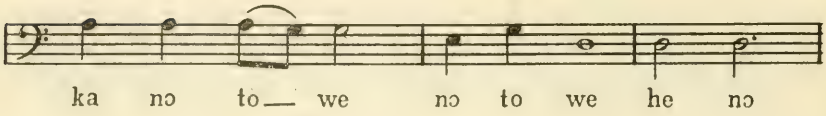

ha yo we ha yo we nɔ ta we wih ya?

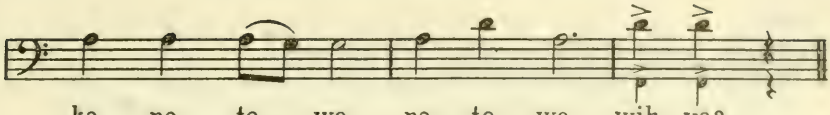
Song VIII


Solo
ka nɔ to we nɔ to we he nɔ

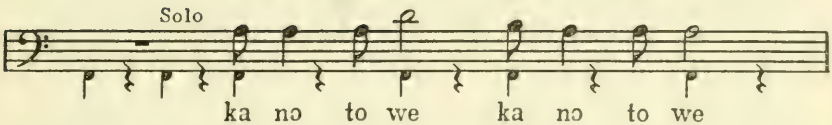

Chorus
etc.
ka nɔ to we nɔ to we he nɔ

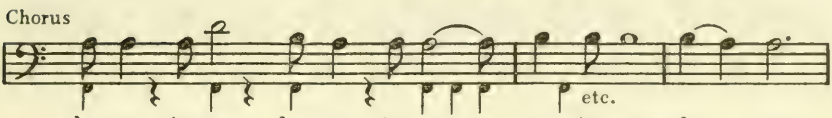

ka nɔ to we ka nɔ to we he nɔ

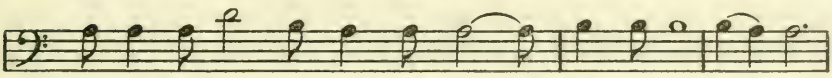

ka nɔ to we nɔ to we he nɔ



Song IX

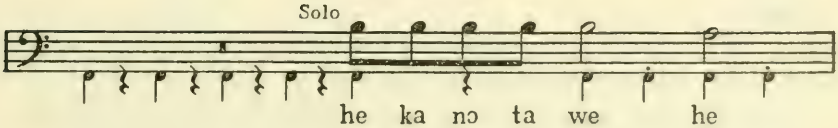


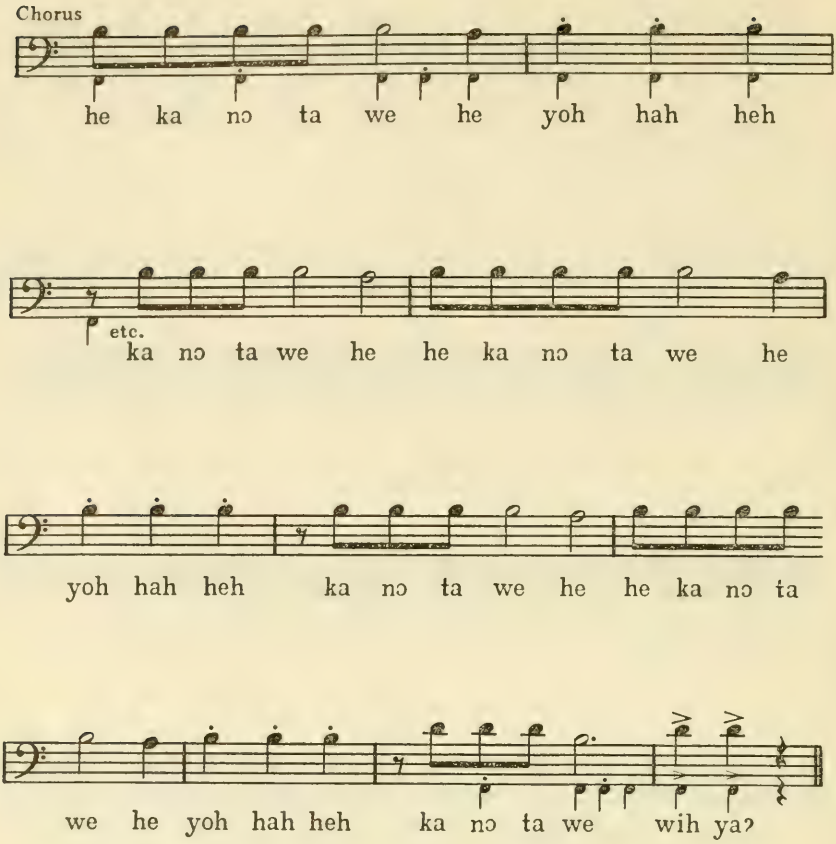




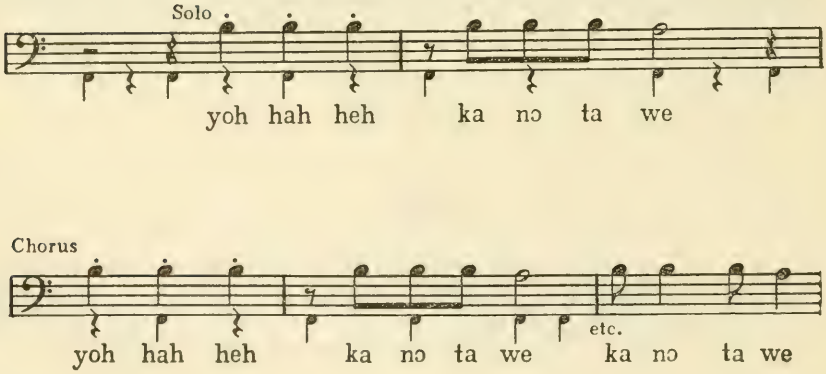


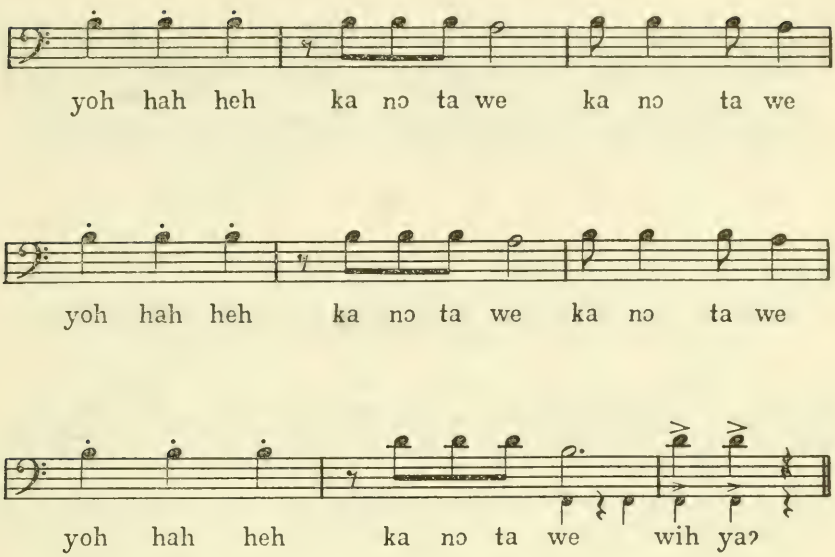
Song X



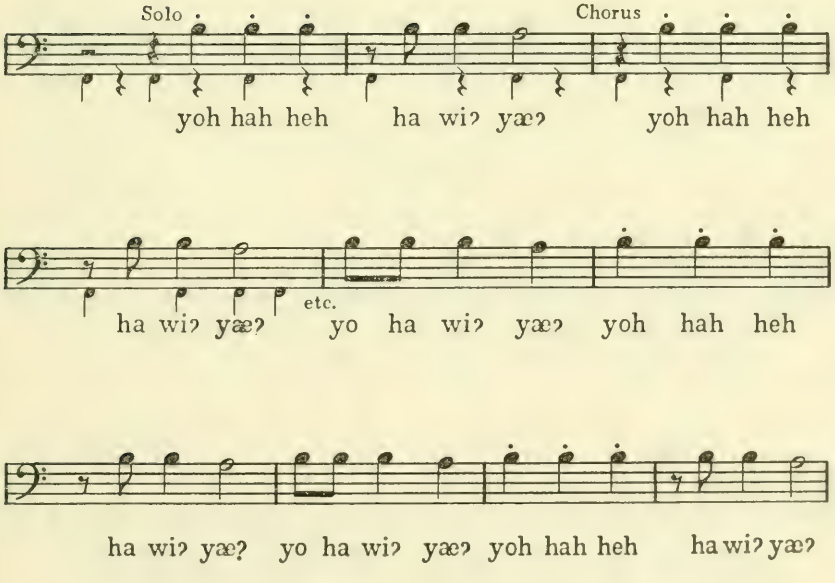

Chorus
he ka no ta we he yoh hah heh
etc.
ka no ta we he he ka no ta we he
yoh hah heh ka no ta we he he ka no ta
we he yoh hah heh ka no ta we wih ya?

Song XI


Solo
yoh hah heh ka no ta we
Chorus
etc.
yoh hah heh ka no ta we ka no ta we

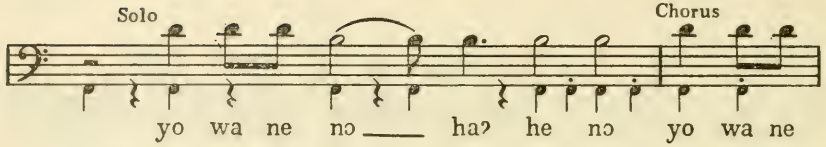

yoh hah heh ka no ta we ka no ta we
yoh hah heh ka no ta we ka no ta we
yoh hah heh ka no ta we wih ya?

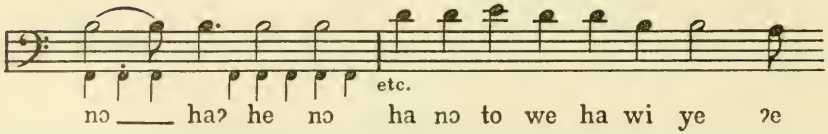
Song XII

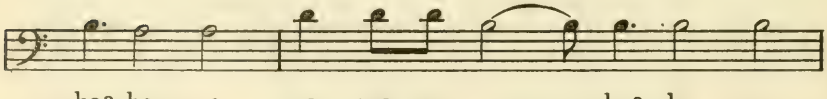

Solo
Chorus
yoh hah heh ha wi? yæ? yoh hah heh
etc.
ha wi? yæ? yo ha wi? yæ? yoh hah heh
ha wi? yæ? yo ha wi? yæ? yoh hah heh ha wi? yæ?

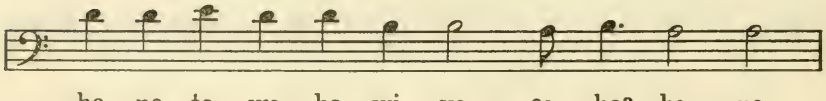

yo ha wiʔ yæʔ yoh hah heh ha wiʔ yæʔ wih yaʔ

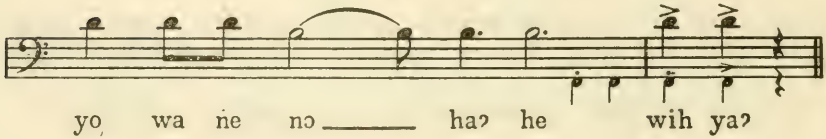
Song XIII


Solo
Chorus
yo wa ne no ___ haʔ he no yo wa ne

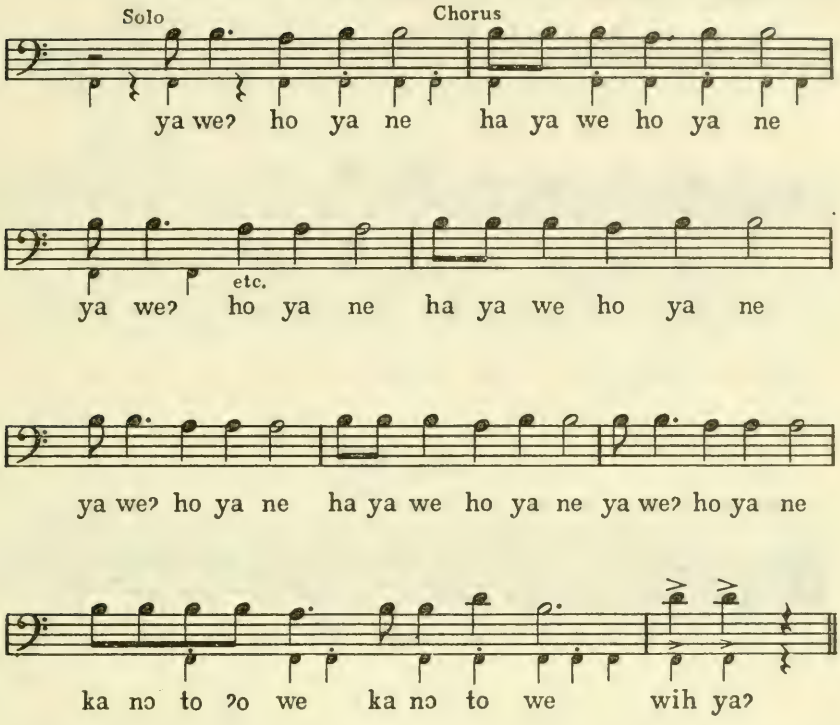

etc.
no ___ haʔ he no ha no to we ha wi ye ʔe


haʔ he no yo wa ne no ___ haʔ he no

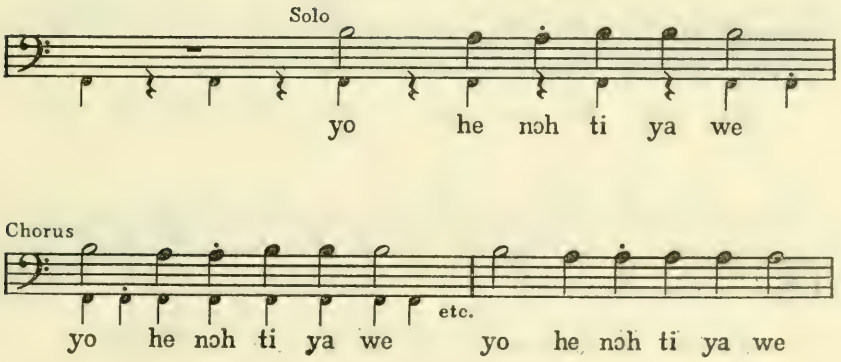

ha no to we ha wi ye ʔe haʔ he no

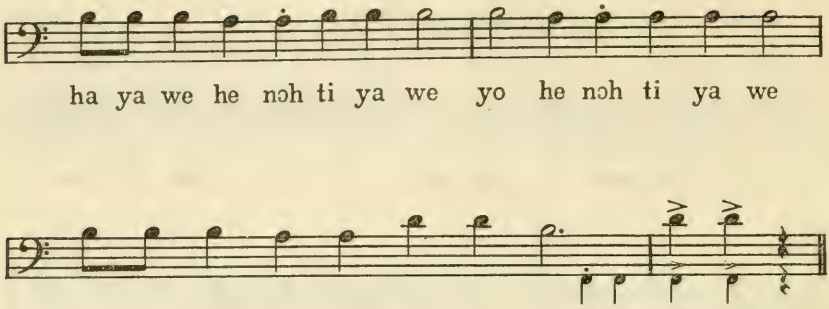

yo wa ne no ___ haʔ he wih yaʔ

Song XIV

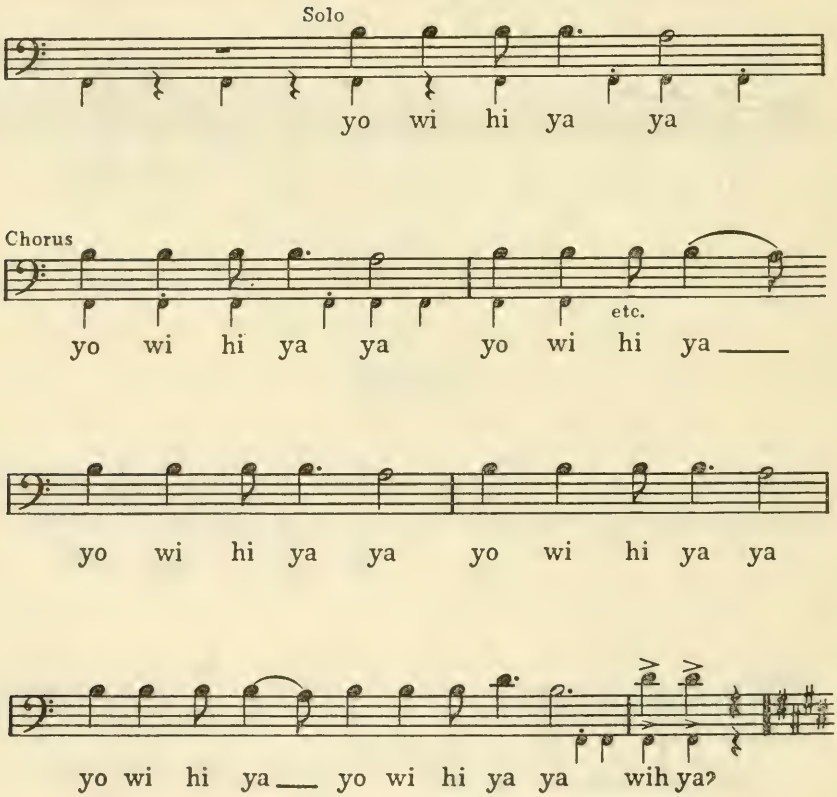

Solo
Chorus
ya we? ho ya ne ha ya we ho ya ne
etc.
ya we? ho ya ne ha ya we ho ya ne
ya we? ho ya ne ha ya we ho ya ne ya we? ho ya ne
ka no to ?o we ka no to we wih ya?

Song XV




ha ya we he nɔh ti ya we yo he nɔh ti ya we
ha ya we he nɔh ti ya we wih ya?

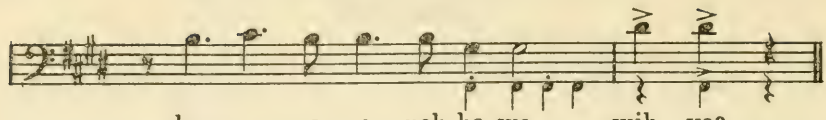
Song XVI


Solo
yo wi hi ya ya
Chorus
etc.
yo wi hi ya ya yo wi hi ya
yo wi hi ya ya yo wi hi ya ya
yo wi hi ya yo wi hi ya ya wih ya?

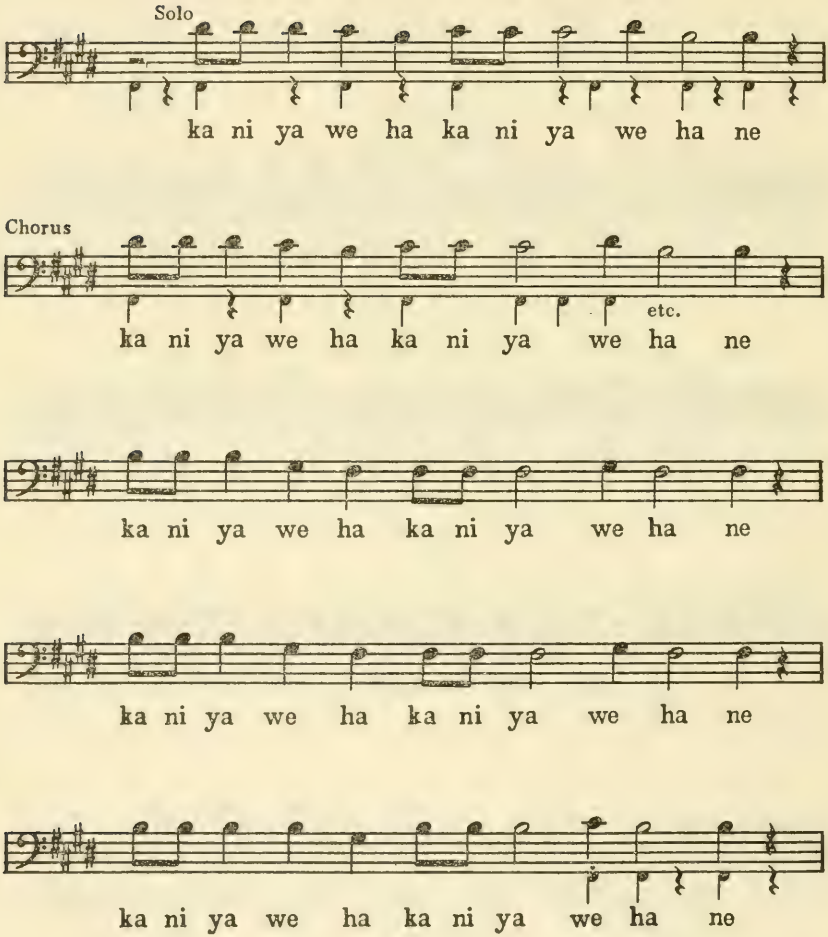
Song XVII

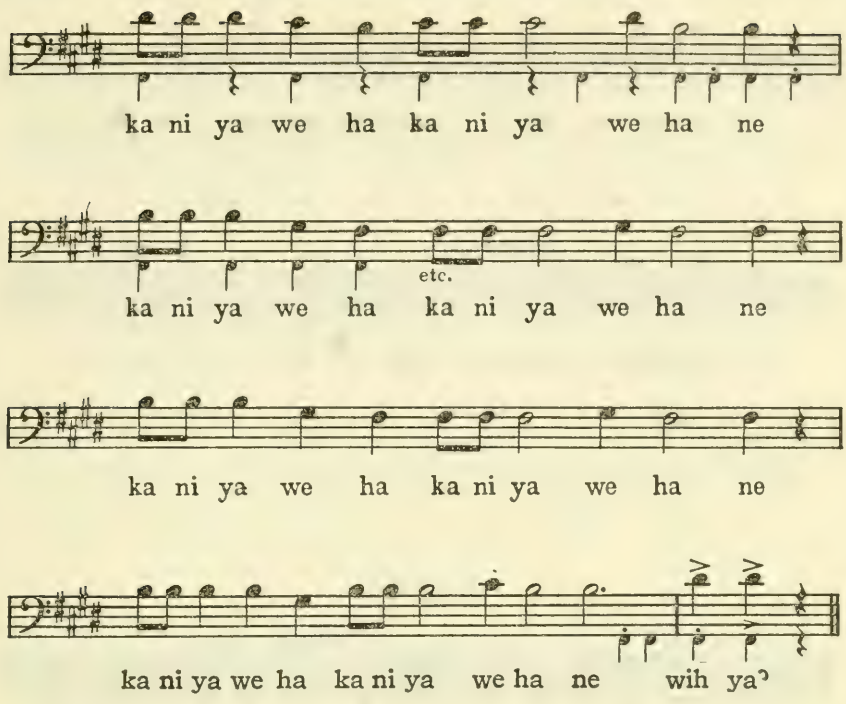

Solo
ka yo wa ne noh ka yo wa ne noh
Chorus
etc.
ha we he no ka yo wa ne noh ka yo wa
ne noh ha we he no ka yo wa ne noh
ka yo wa ne noh ka yo wa ne noh
ha we he no ka yo wa ne noh

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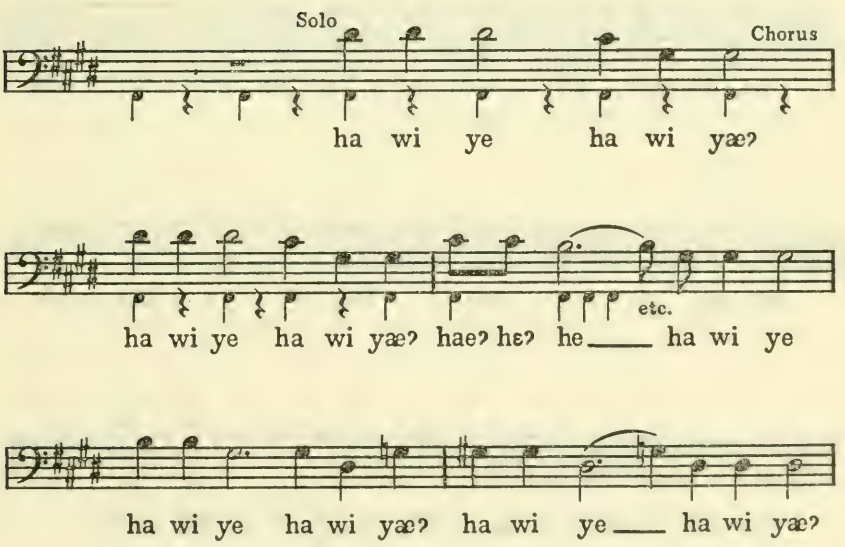

ka yo wa ne nɔh ha we wih ya?

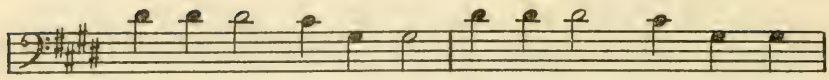
Song XVIII

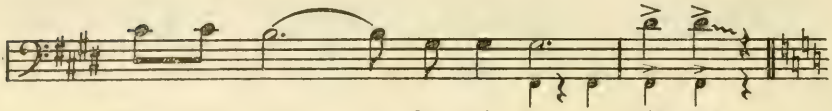

Solo
ka ni ya we ha ka ni ya we ha ne
Chorus
etc.
ka ni ya we ha ka ni ya we ha ne
ka ni ya we ha ka ni ya we ha ne
ka ni ya we ha ka ni ya we ha ne
ka ni ya we ha ka ni ya we ha ne


ka ni ya we ha ka ni ya we ha ne
etc.
ka ni ya we ha ka ni ya we ha ne
ka ni ya we ha ka ni ya we ha ne
ka ni ya we ha ka ni ya we ha ne wih ya?

Song XIX


Solo
Chorus
ha wi ye ha wi yæ?
etc.
ha wi ye ha wi yæ? hae? hɛ? he___ ha wi ye
ha wi ye ha wi yæ? ha wi ye___ ha wi yæ?

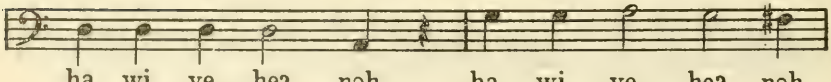

ha wi ye ha wi yæʔ ha wi ye ha wi yæʔ

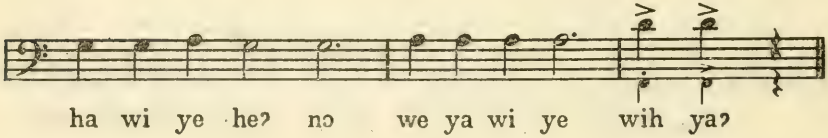

haeʔ hɛʔ he ha wi ye wih yaʔ

Song XX

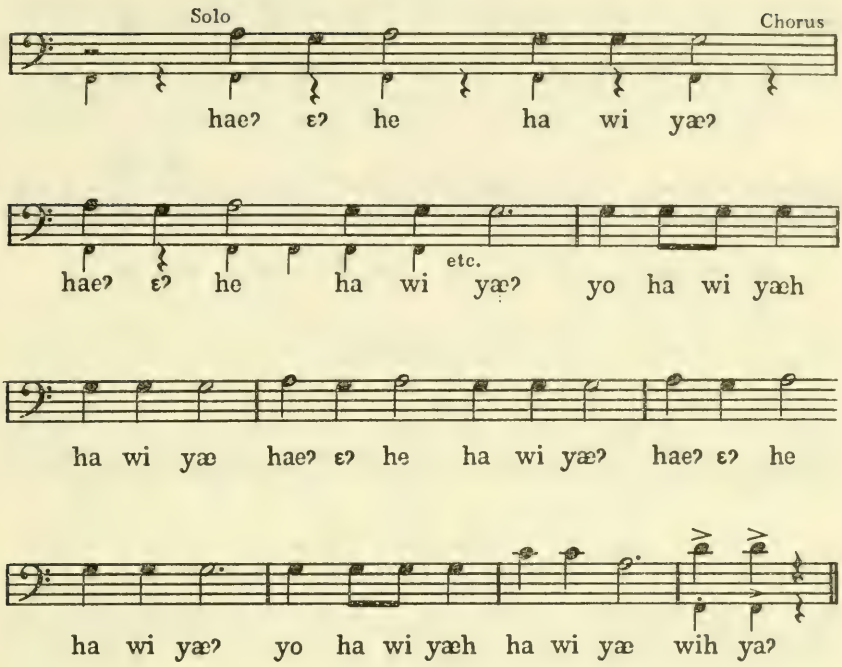

Solo
Chorus
etc.
ha wi ye heʔ nɔh ha wi ye heʔ nɔh


ha wi ye heʔ nɔh ha wi ye heʔ nɔh

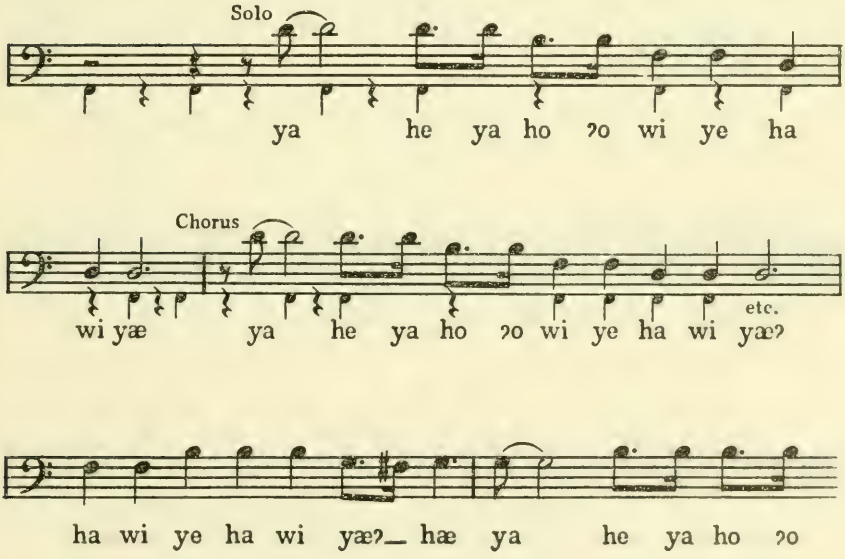

ha wi ye heʔ nɔh ha wi ye heʔ nɔh

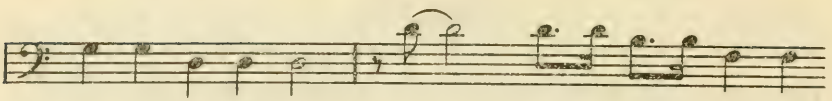

ha wi ye heʔ nɔ we ya wi ye wih yaʔ

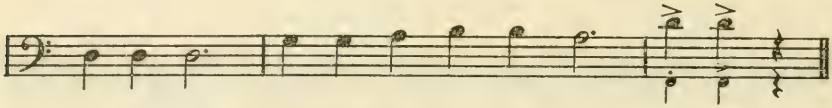
Song XXI



Song XXII




wi ye ha wi yæ ya he ya ho ʔo wi ye

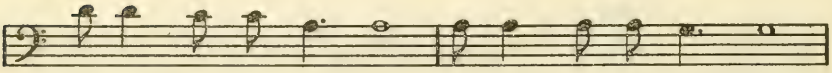

ha wi yæ ha wi ye ha wi ye wih yaʔ

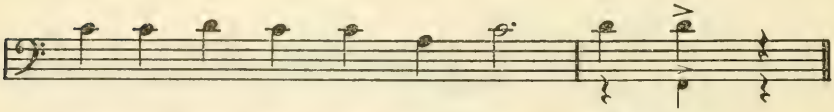
Song XXIII


Solo
Chorus
to wis to wiʔ ha ne

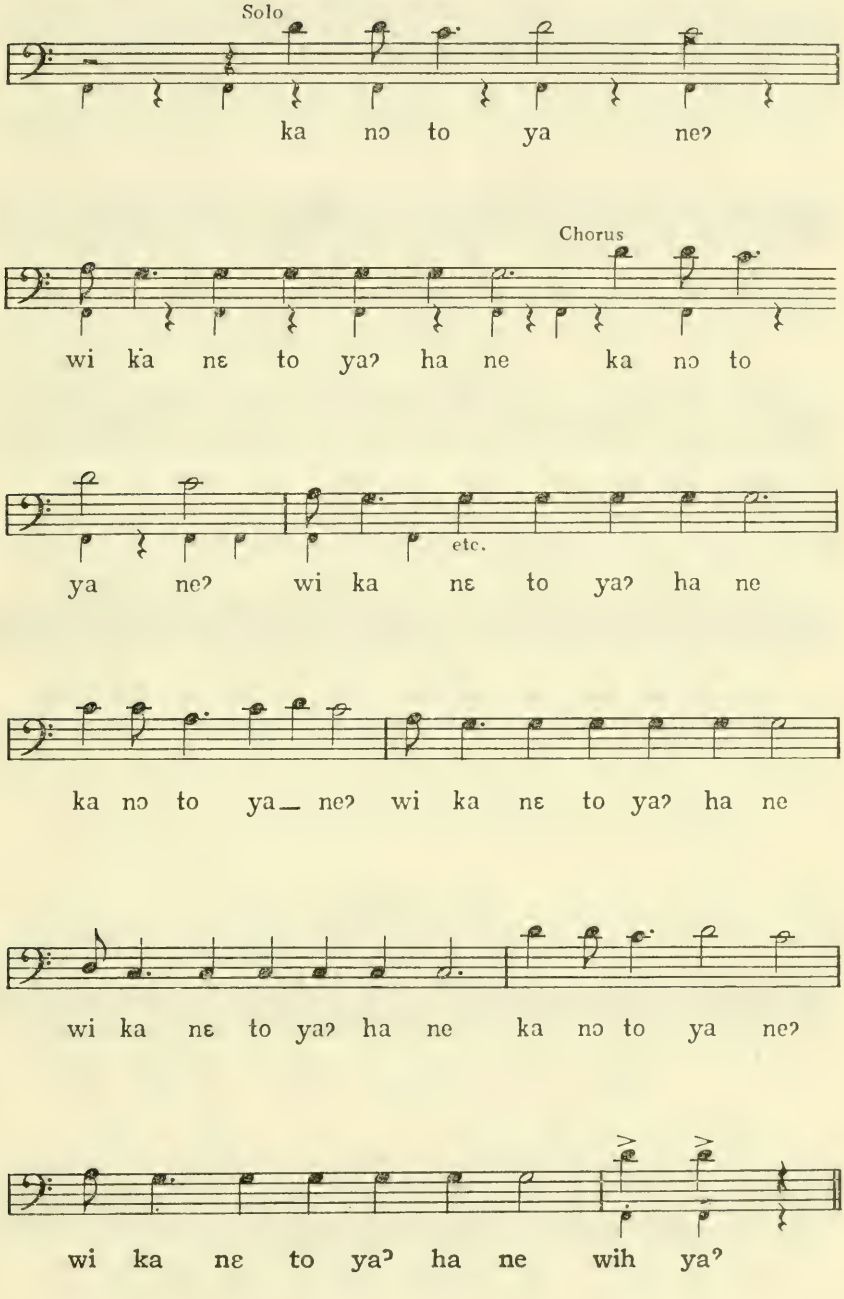

etc.
to wis to wiʔ ha ne to wis to wiʔ ha ne


to wis to wiʔ ha ne haʔ nɔ to we ha wi ye

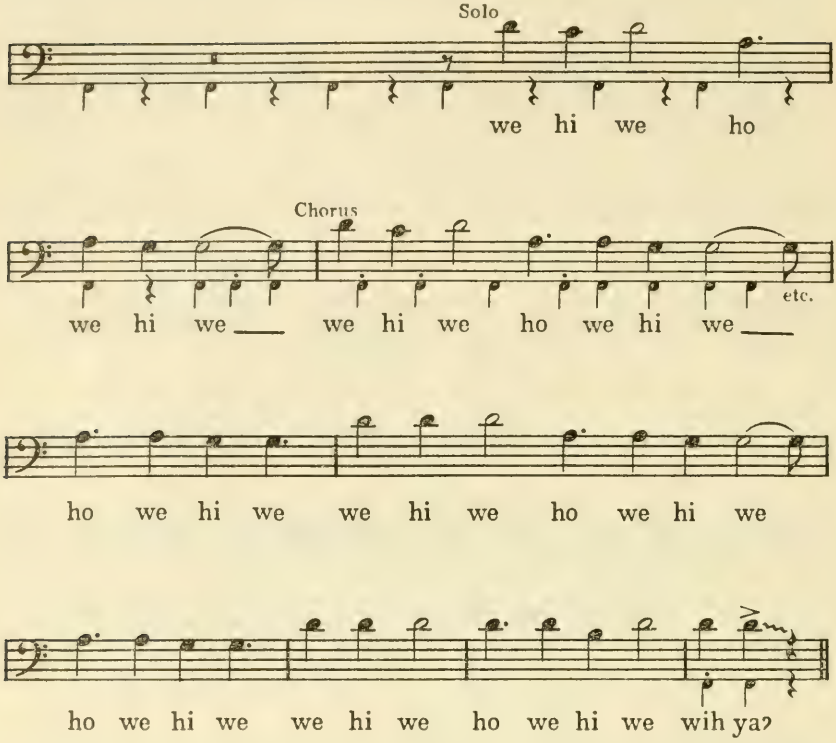

to wis to wiʔ ha ne to wis to wiʔ ha ne


haʔ nɔ to we ha wi ye wih yaʔ

Song XXIV


Solo
ka no to ya ne?
Chorus
wi ka nɛ to ya? ha ne ka no to
etc.
ya ne? wi ka nɛ to ya? ha ne
ka no to ya_ ne? wi ka nɛ to ya? ha ne
wi ka nɛ to ya? ha ne ka no to ya ne?
wi ka nɛ to ya? ha ne wih ya?

Song XXV



Song XXVI





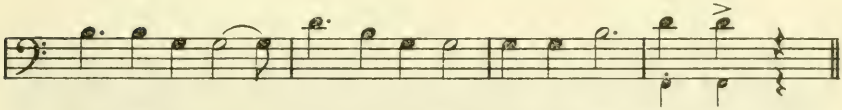
we hi we ___ ho we hi we ___ ho we hi we



we hi we we hi we ___ ho we hi we ___



ho we hi we ___ ho we hi we we hi we



ho we hi we ho we hi we we hi we wih ya?

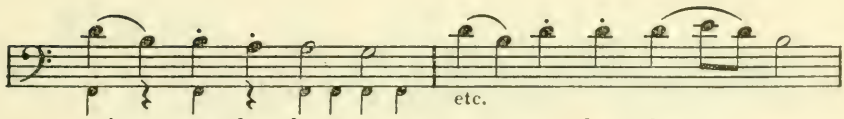
Song XXVII

Identical with Song XXVI except for syllables wehiwe howehiya?

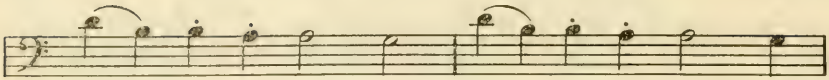
Song XXVIII

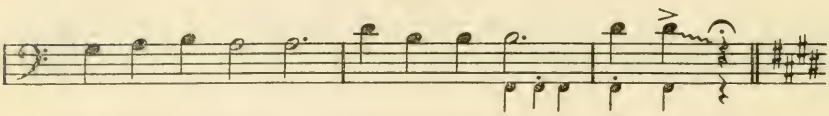


wi ___ yo ha he no

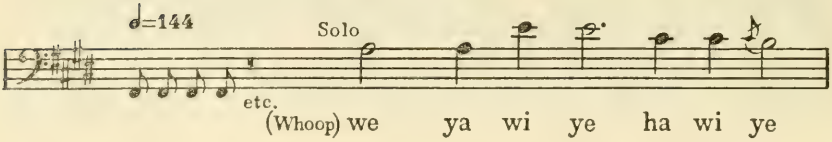


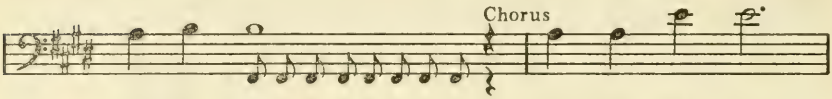
wi ___ yo ha he no we ___ yo ha he ___ no

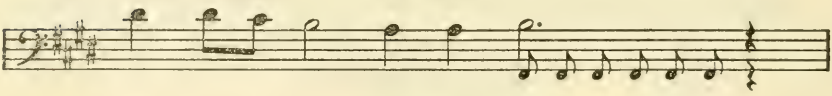

wi yo ha he no we yo ha he no

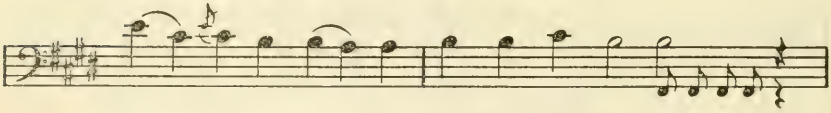

ha wi ye he no we ya wi ye wih ya?

Song XXIX


♩=144
Solo
etc.
(Whoop) we ya wi ye ha wi ye

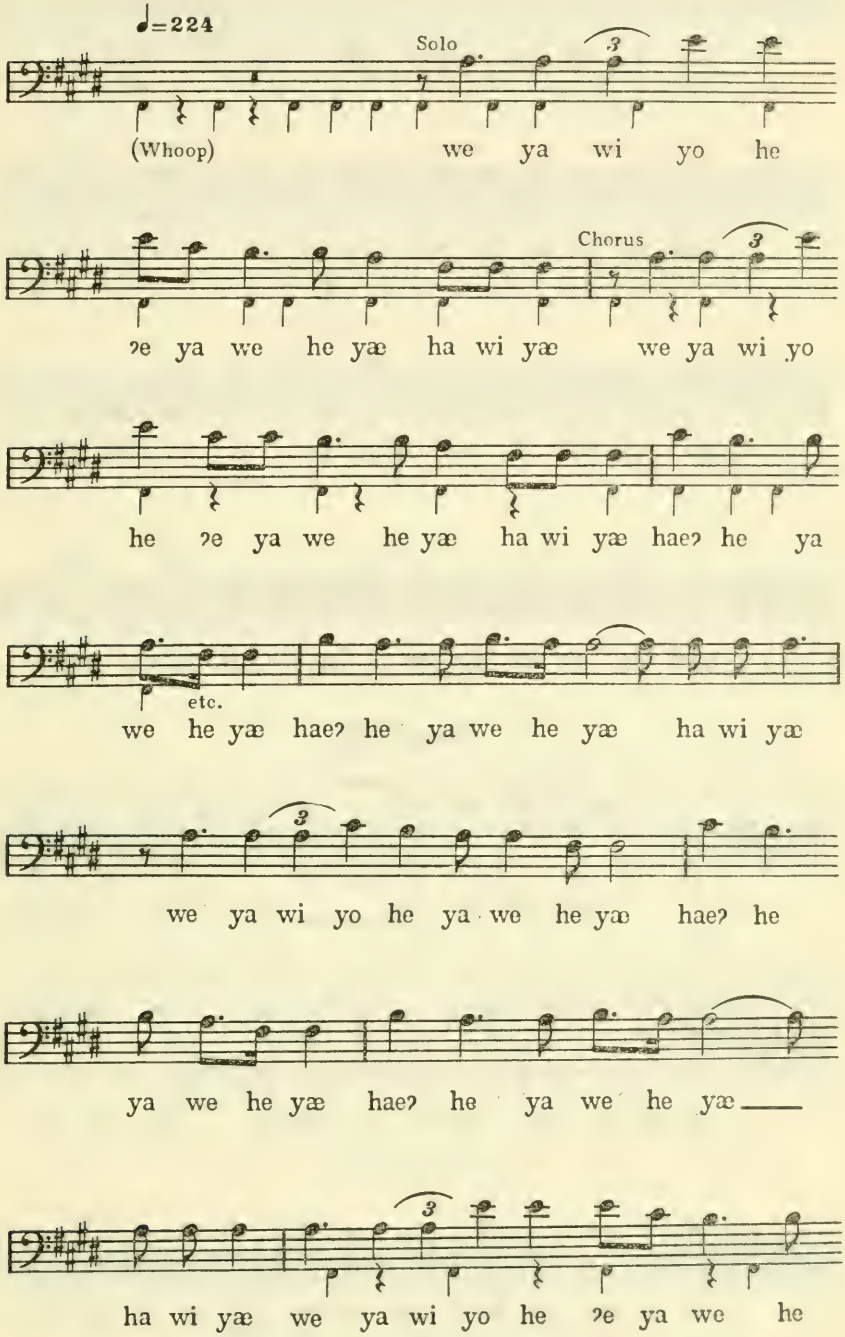

Chorus
ha wi ye we ya wi ye


ha wi ye ha wi ye


he yo ha he no ha wi ye he no


we ya wi ye wih ya?

Song XXX


♩=224
Solo
(Whoop) we ya wi yo he
Chorus
ʔe ya we he yæ ha wi yæ we ya wi yo
he ʔe ya we he yæ ha wi yæ hae? he ya
etc.
we he yæ hae? he ya we he yæ ha wi yæ
we ya wi yo he ya we he yæ hae? he
ya we he yæ hae? he ya we he yæ
ha wi yæ we ya wi yo he ʔe ya we he



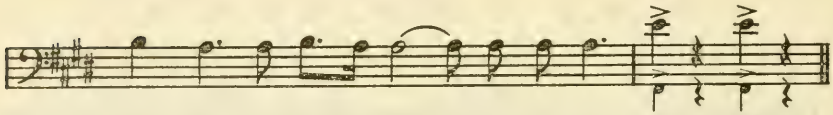
yæ ha wi yæ hae? he ya we he yæ



hae? he ya we he yæ ha wi yæ we ya wi yo



he ya we he yæ hae? he ya we he yæ



hae? he ya we he yæ ha wi yæ wih ya?

Song XXXI



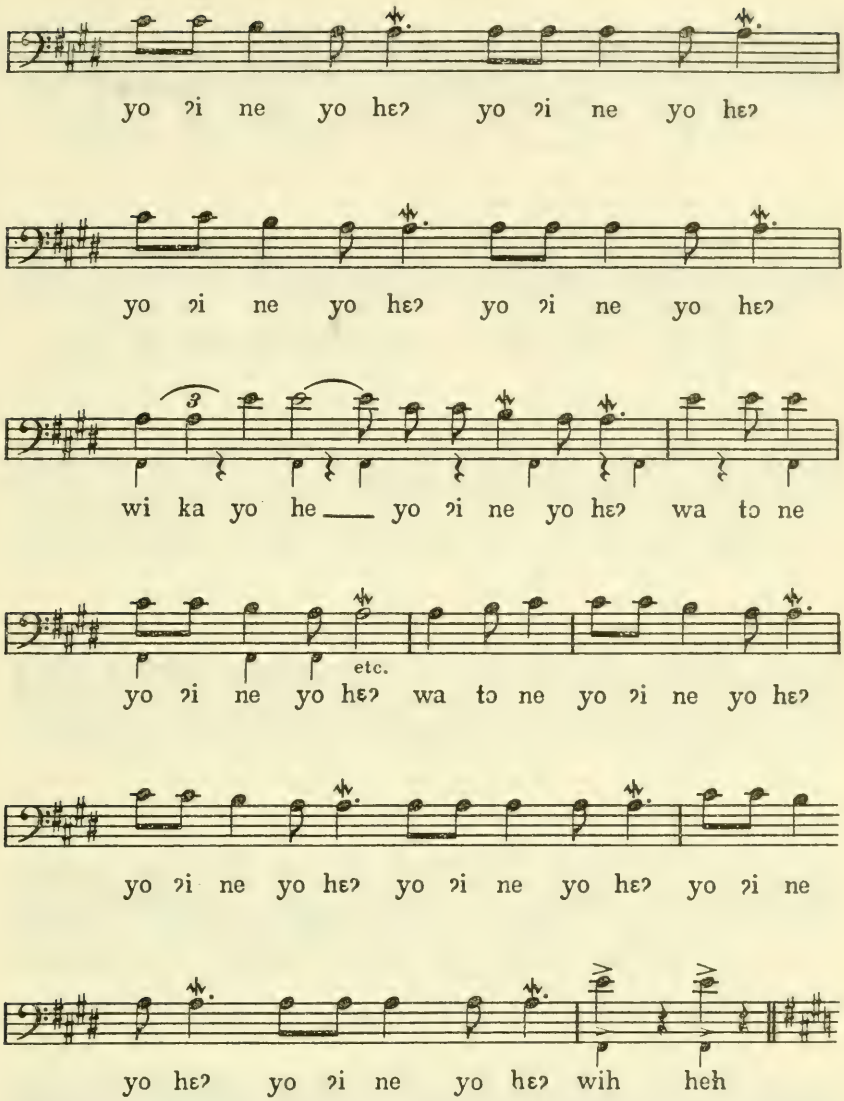
wi ka yo he_____ yo ?i ne yo hɛ?



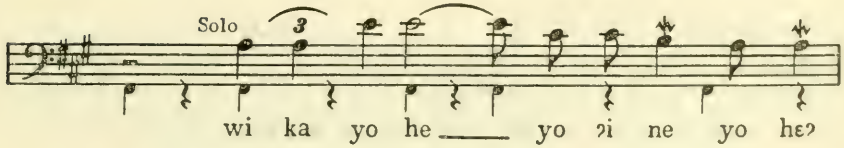
wi ka yo he yo ?i ne yo hɛ? wa to ne

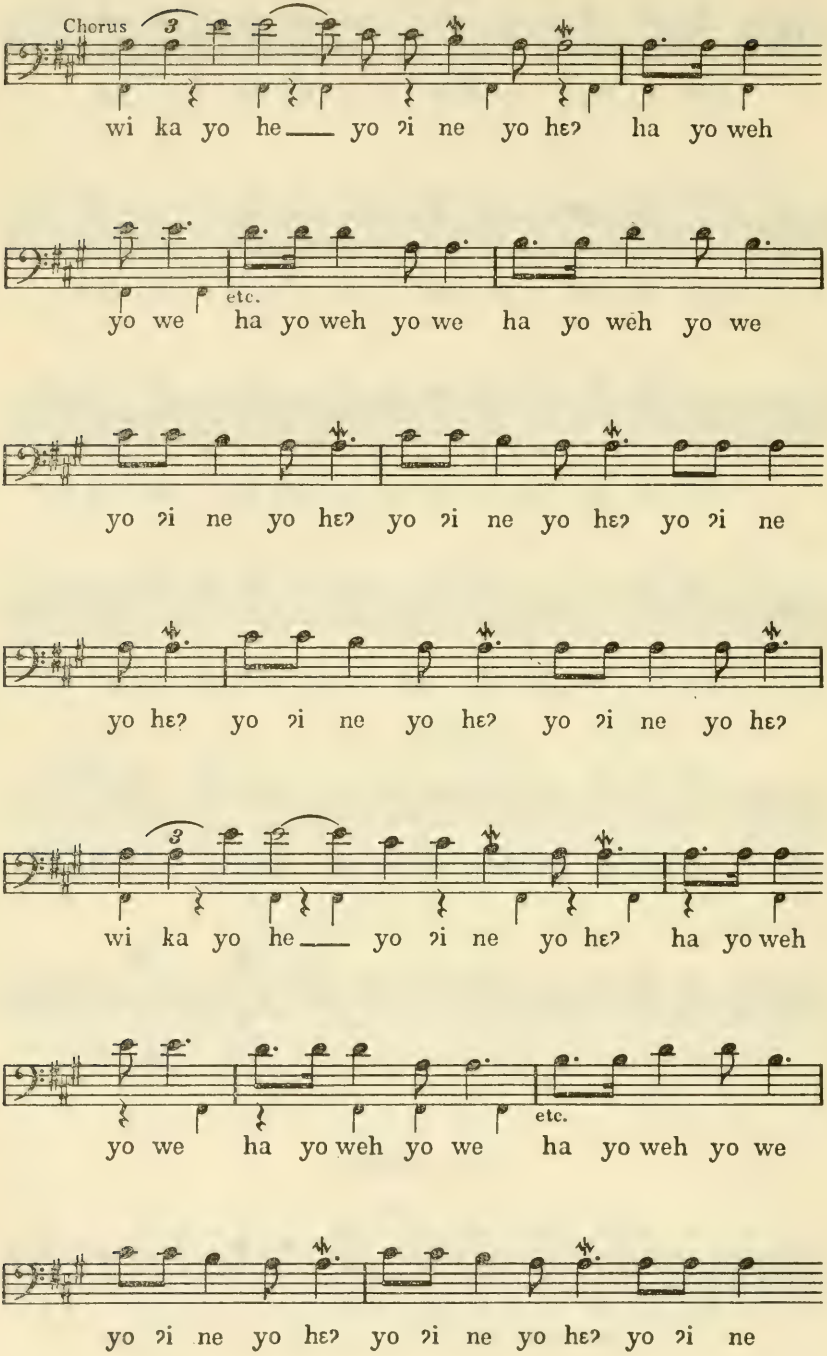


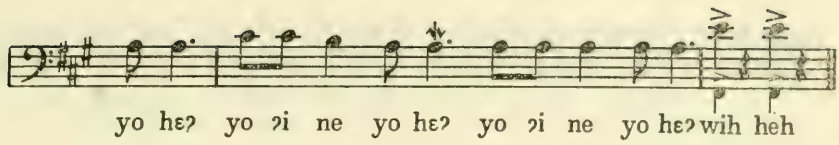
yo ?i ne yo hɛ? wa to ne yo ?i ne yo hɛ?


yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ
yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ
3
wi ka yo he___ yo ʔi ne yo hɛʔ wa to ne
etc.
yo ʔi ne yo hɛʔ wa to ne yo ʔi ne yo hɛʔ
yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ yo ʔi ne
yo hɛʔ yo ʔi ne yo hɛʔ wih heh

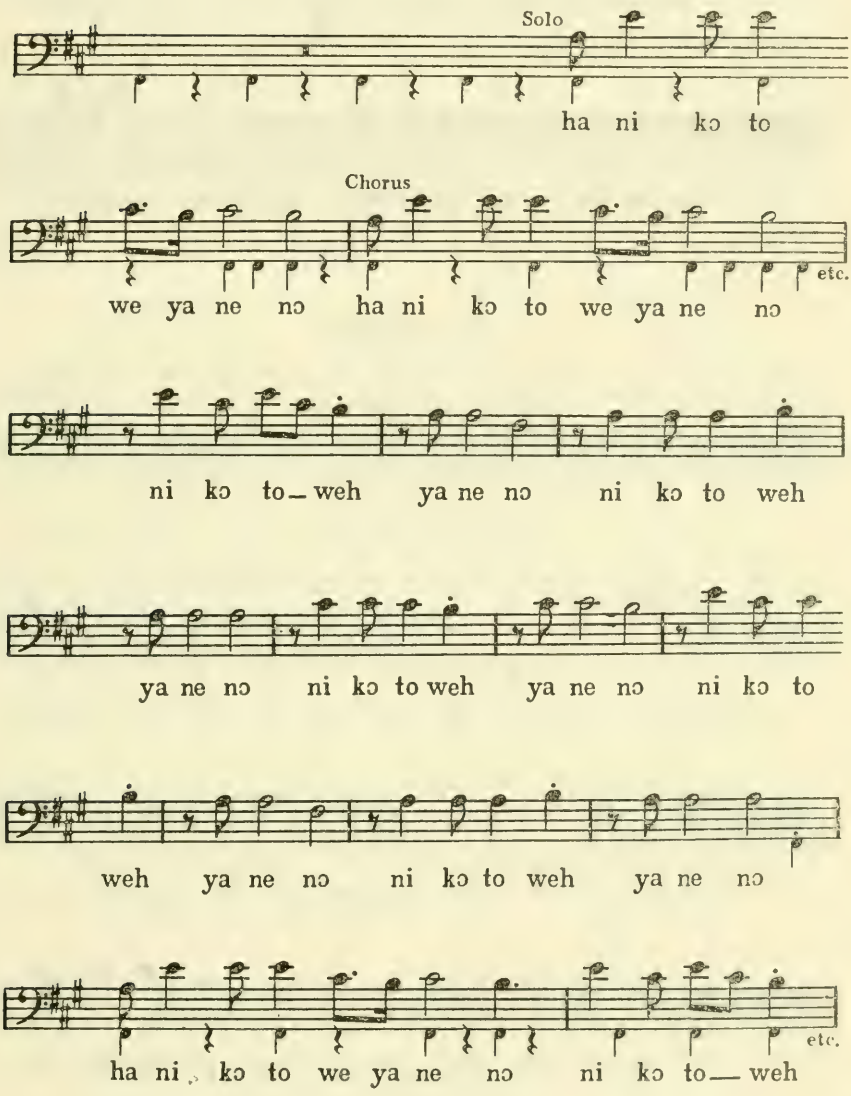
Song XXXII

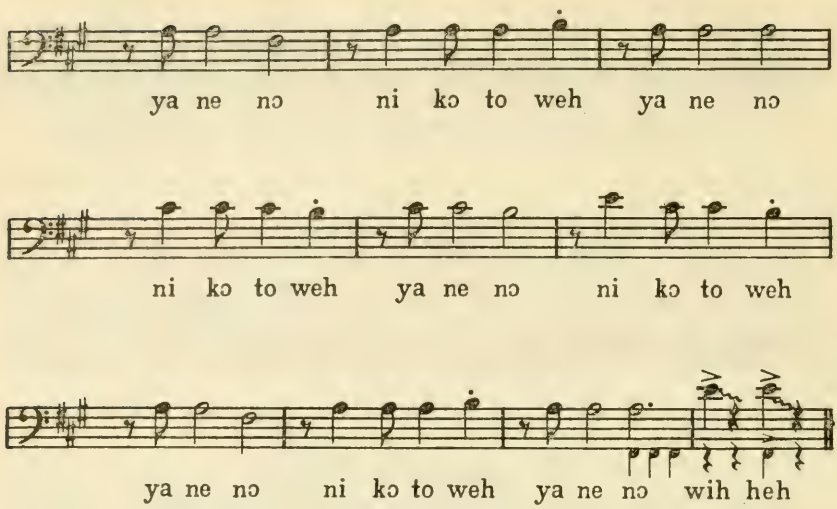

Solo
3
wi ka yo he___ yo ʔi ne yo hɛʔ


Chorus
3
wi ka yo he___ yo ʔi ne yo hɛʔ ha yo weh
etc.
yo we ha yo weh yo we ha yo weh yo we
yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ yo ʔi ne
yo hɛʔ yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ
3
wi ka yo he___ yo ʔi ne yo hɛʔ ha yo weh
etc.
yo we ha yo weh yo we ha yo weh yo we
yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ yo ʔi ne

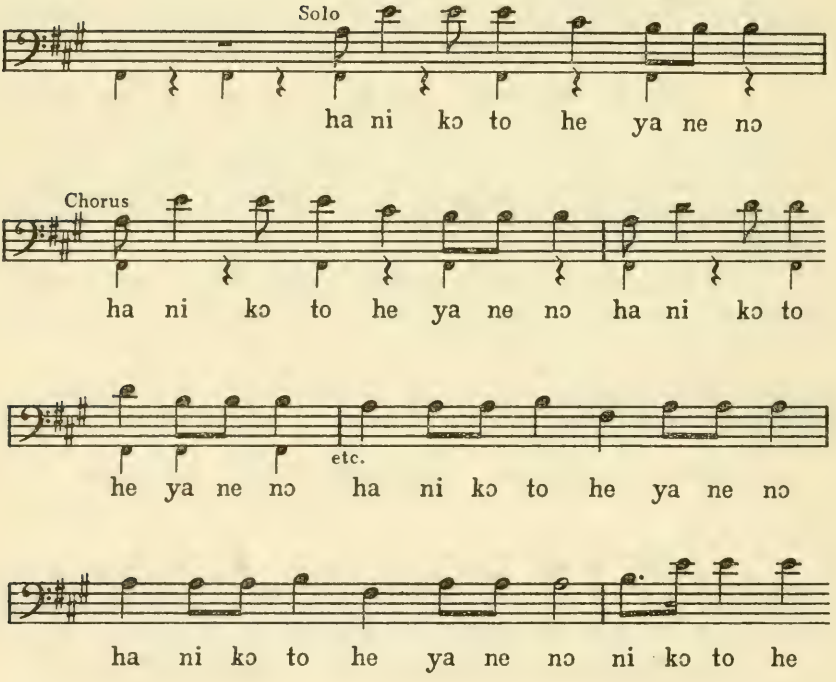

yo hɛʔ yo ʔi ne yo hɛʔ yo ʔi ne yo hɛʔ wih heh

Song XXXIII


Solo
ha ni ko to
Chorus
we ya ne no ha ni ko to we ya ne no
etc.
ni ko to_weh ya ne no ni ko to weh
ya ne no ni ko to weh ya ne no ni ko to
weh ya ne no ni ko to weh ya ne no
ha ni ko to we ya ne no ni ko to_weh
etc.

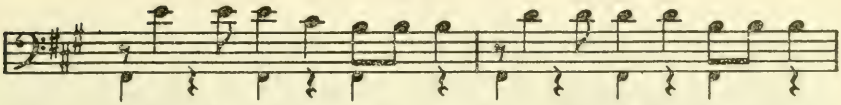

ya ne no ni ko to weh ya ne no
ni ko to weh ya ne no ni ko to weh
ya ne no ni ko to weh ya ne no wih heh

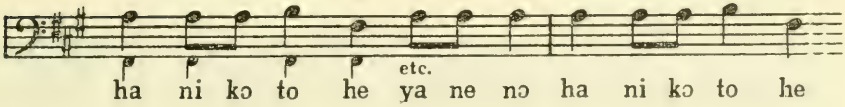
Song XXXIV


Solo
ha ni ko to he ya ne no
Chorus
ha ni ko to he ya ne no ha ni ko to
etc.
he ya ne no ha ni ko to he ya ne no
ha ni ko to he ya ne no ni ko to he


ya ne no ni ko to he ya ne no ha ni ko

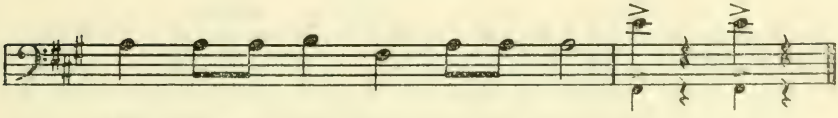

to he ya ne no ha ni ko to he ya ne no


ni ko to he ya ne no ni ko to he ya ne no


etc.
ha ni ko to he ya ne no ha ni ko to he

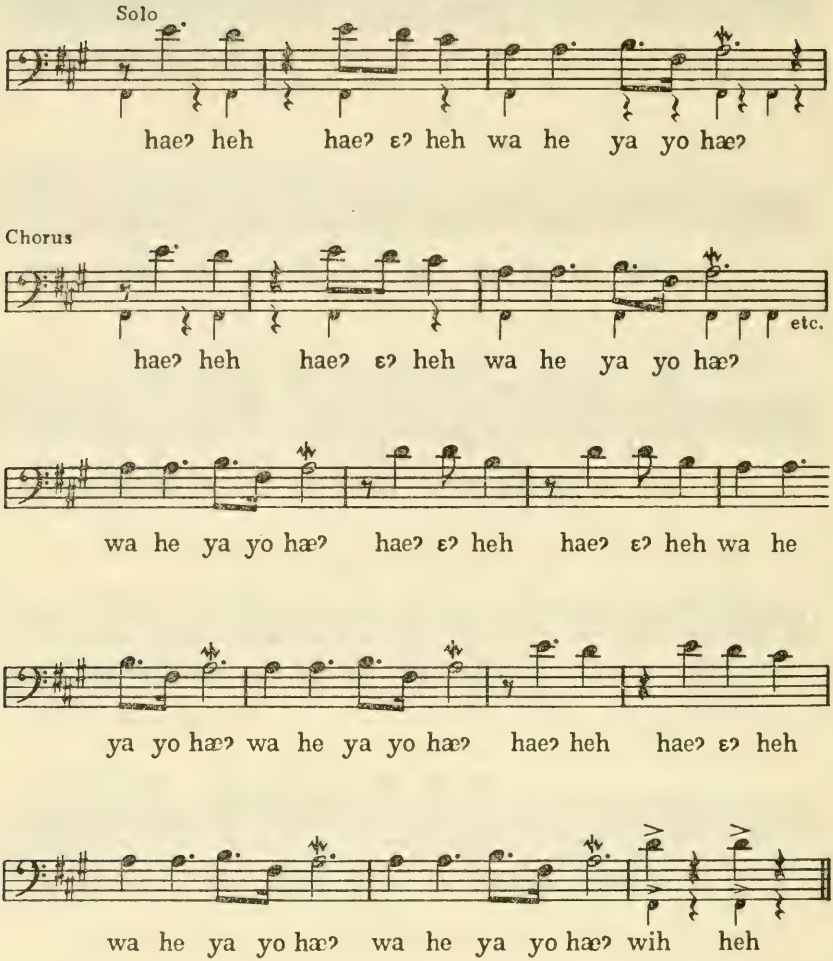

ya ne no ni ko to he ya ne no ni ko to


he ya ne no ha ni ko to he ya ne no

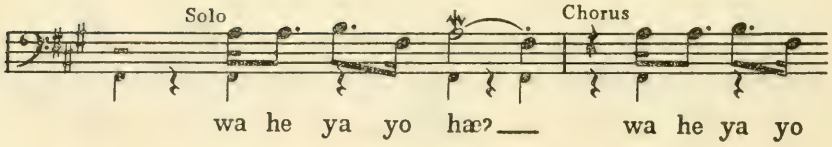

ha ni ko to he ya ne no wih heh

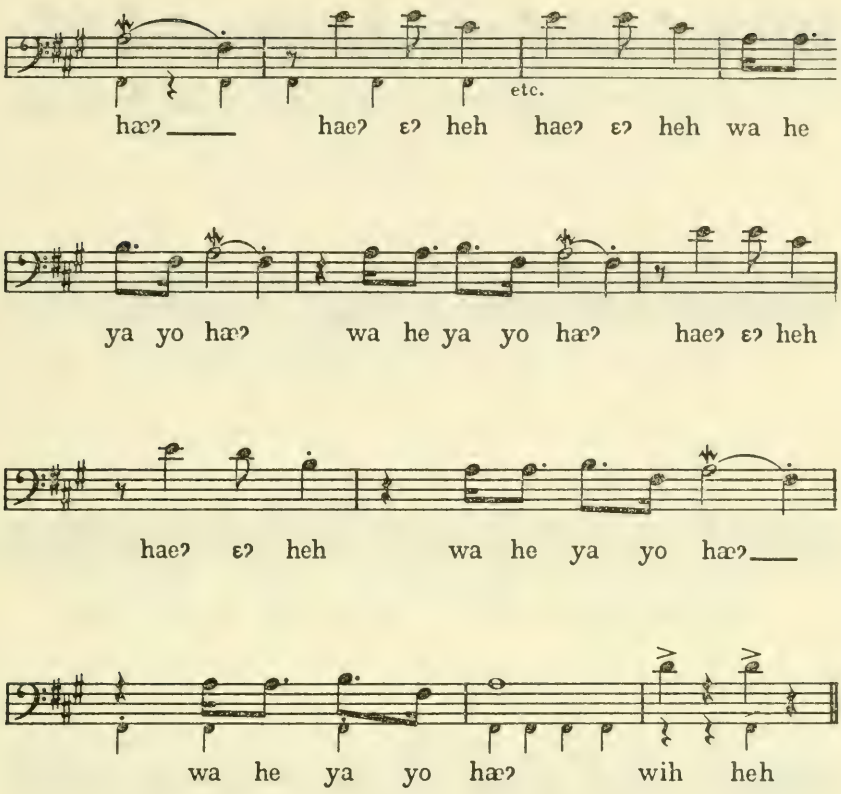
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Song XXXV


Solo
hae? heh hae? ɛ? heh wa he ya yo hæ?
Chorus
etc.
hae? heh hae? ɛ? heh wa he ya yo hæ?
wa he ya yo hæ? hae? ɛ? heh hae? ɛ? heh wa he
ya yo hæ? wa he ya yo hæ? hae? heh hae? ɛ? heh
wa he ya yo hæ? wa he ya yo hæ? wih heh

Song XXXVI




etc.
hæʔ hae? ɛ? heh hae? ɛ? heh wa he
ya yo hæʔ wa he ya yo hæʔ hae? ɛ? heh
hae? ɛ? heh wa he ya yo hæʔ
wa he ya yo hæʔ wih heh

Song XXXVII


Solo
ya ho nɛ ne he nɛ ne
Chorus
ya ho nɛ ne he nɛ ne ho nɛ ne he nɛ neh



yaʔ ne wa to neh yaʔ ne wa to neh ya ho nɛ ne



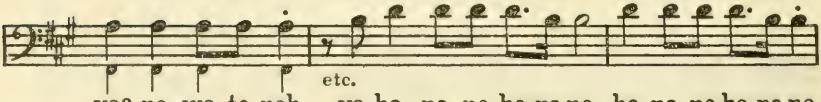
he nɛ ne ho nɛ ne he nɛ neh yaʔ ne wa to neh



yaʔ ne wa to neh ya ho nɛ ne he nɛ ne



ho nɛ ne he nɛ neh yaʔ ne wa to neh

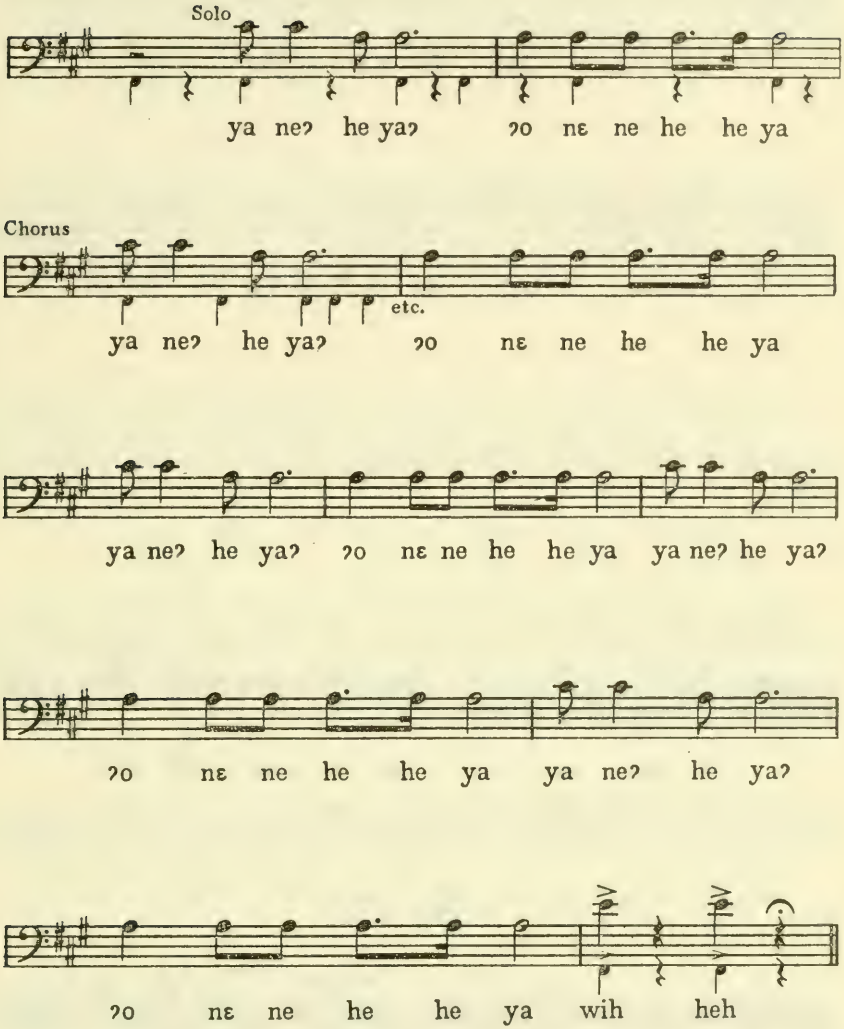


yaʔ ne wa to neh ya ho nɛ ne he nɛ ne ho nɛ ne he nɛ ne

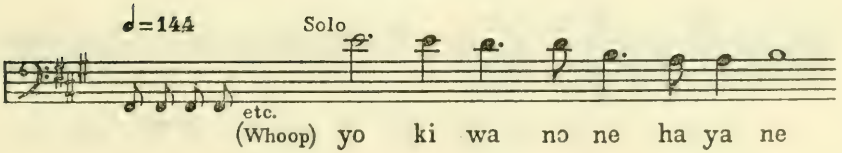


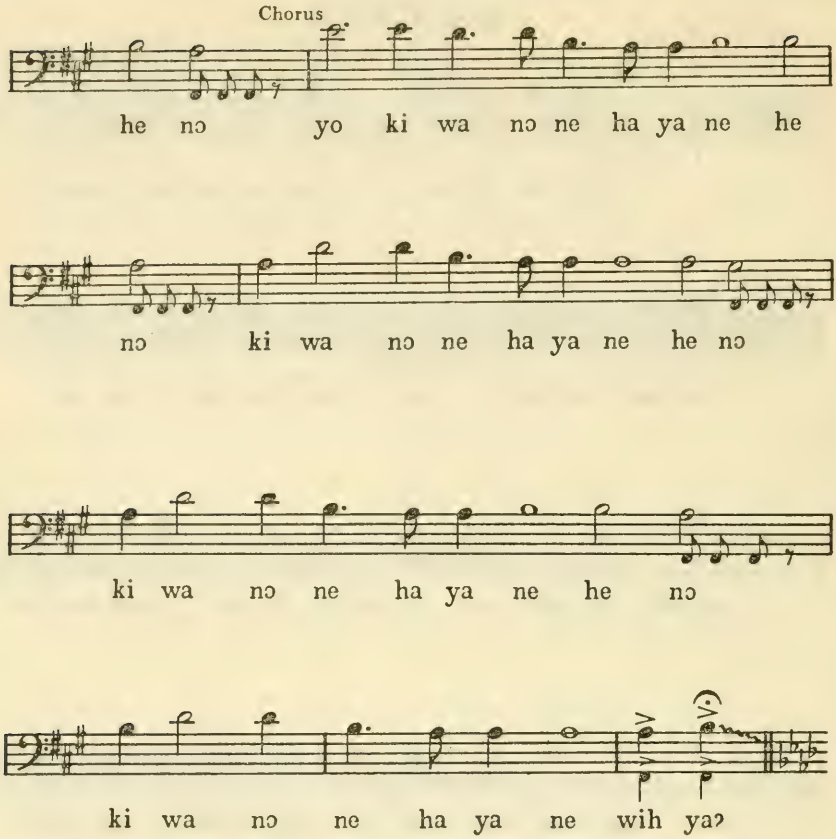
yaʔ ne wa to neh yaʔ ne wa to neh wih heh

Song XXXVIII

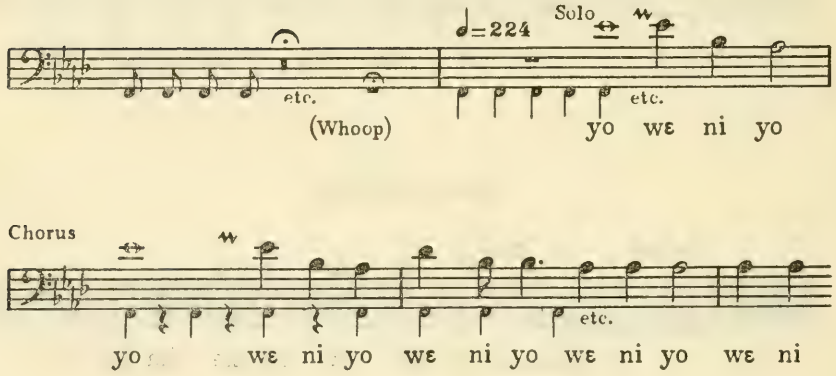

Solo
ya ne? he ya? ?o nɛ ne he he ya
Chorus
etc.
ya ne? he ya? ?o nɛ ne he he ya
ya ne? he ya? ?o nɛ ne he he ya ya ne? he ya?
?o nɛ ne he he ya ya ne? he ya?
?o nɛ ne he he ya wih heh

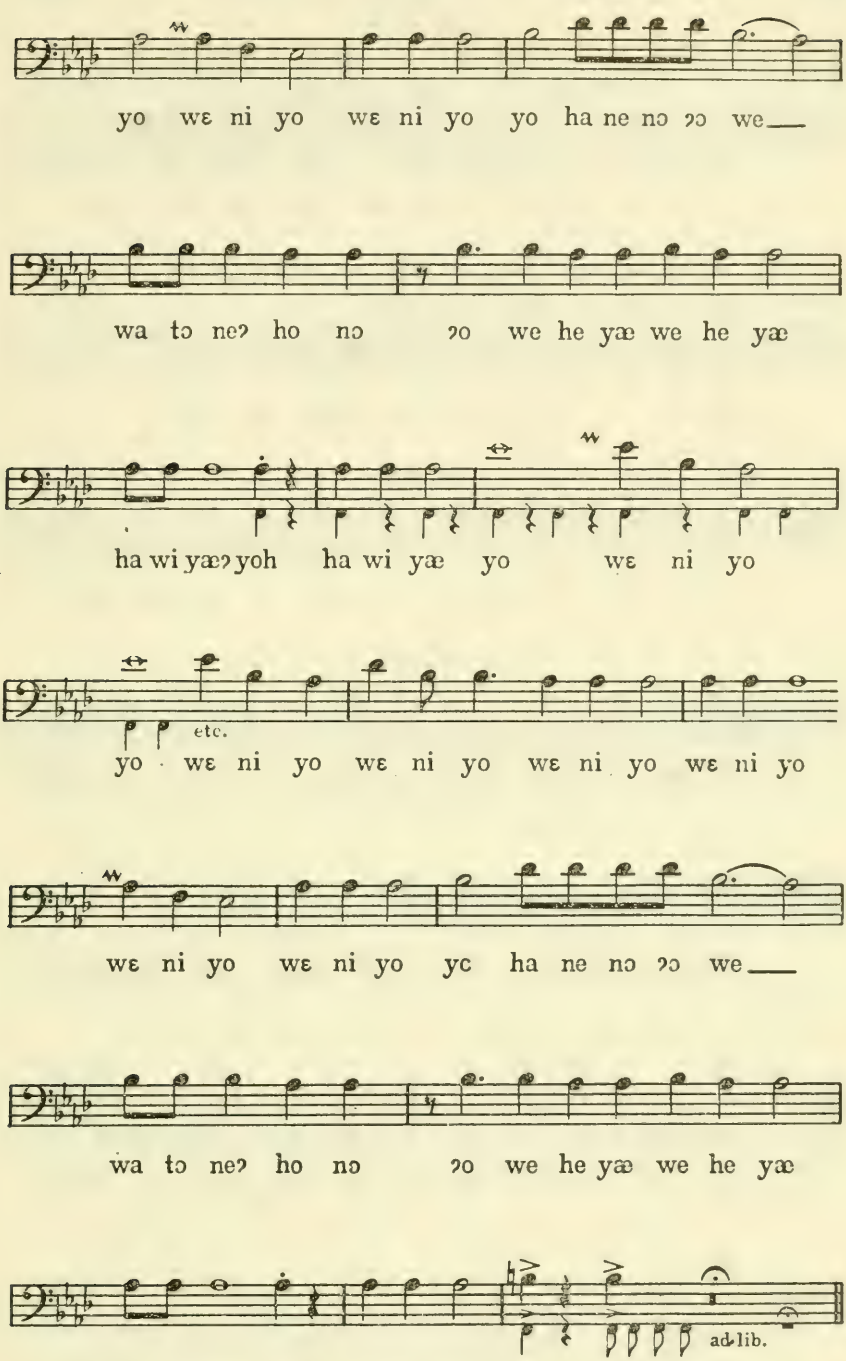
Song XXXIX



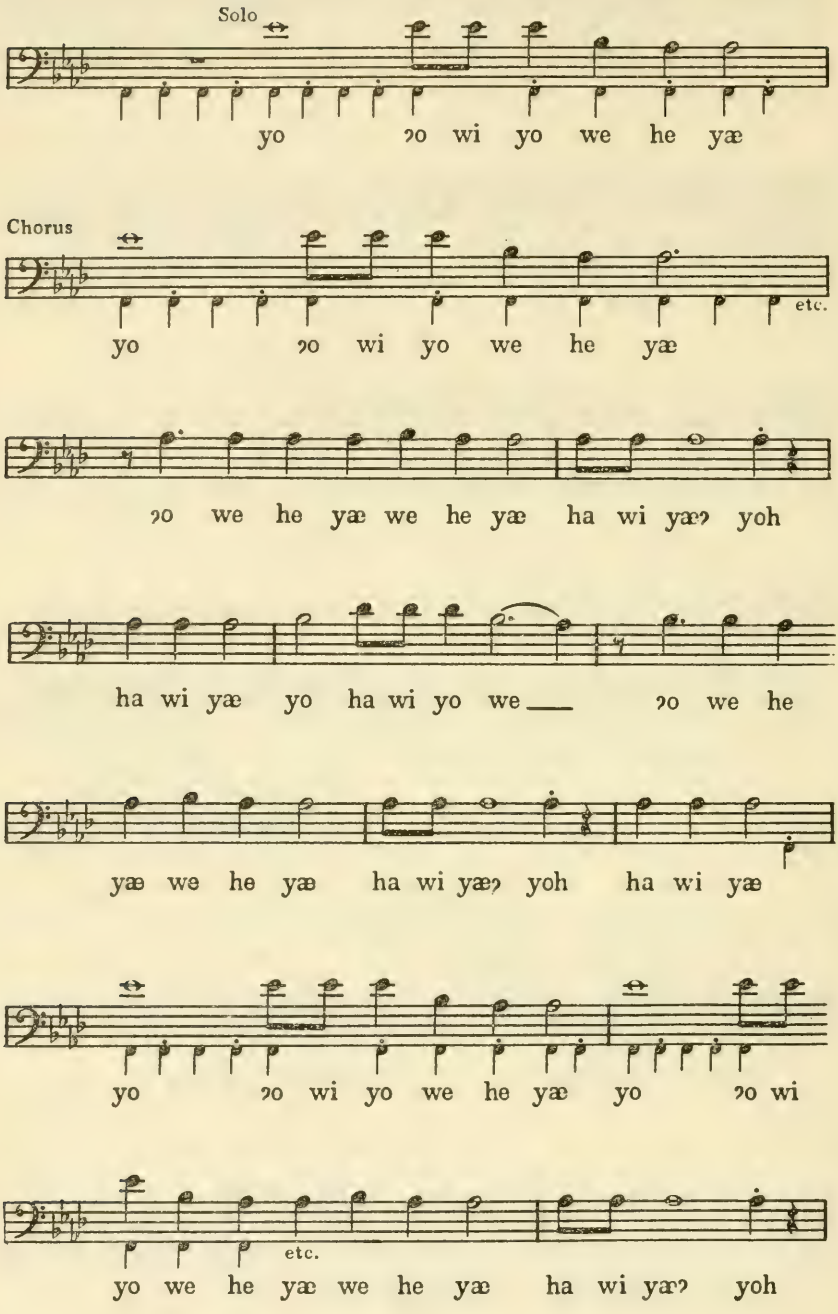

Chorus
he no yo ki wa no ne ha ya ne he
no ki wa no ne ha ya ne he no
ki wa no ne ha ya ne he no
ki wa no ne ha ya ne wih ya?

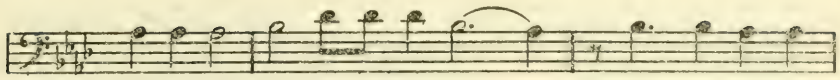
Song XL


♩=224
Solo
etc.
etc.
(Whoop) yo wɛ ni yo
Chorus
etc.
yo wɛ ni yo wɛ ni yo wɛ ni yo wɛ ni

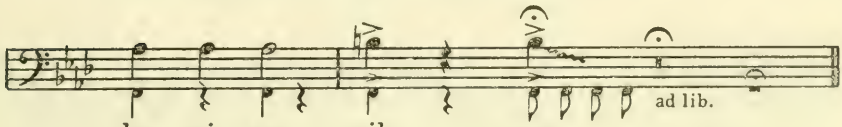

yo wɛ ni yo wɛ ni yo yo ha ne no ʔo we___
wa to neʔ ho no ʔo we he yæ we he yæ
ha wi yæʔ yoh ha wi yæ yo wɛ ni yo
etc.
yo wɛ ni yo wɛ ni yo wɛ ni yo wɛ ni yo
wɛ ni yo wɛ ni yo yo ha ne no ʔo we___
wa to neʔ ho no ʔo we he yæ we he yæ
ad lib.
ha wi yæʔ yoh ha wi yæ wih yaʔ

Song XLI

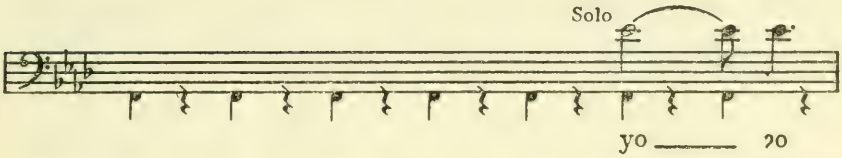

Solo
yo ʔo wi yo we he yæ
Chorus
yo ʔo wi yo we he yæ etc.
ʔo we he yæ we he yæ ha wi yæʔ yoh
ha wi yæ yo ha wi yo we ʔo we he
yæ we he yæ ha wi yæʔ yoh ha wi yæ
yo ʔo wi yo we he yæ yo ʔo wi
etc.
yo we he yæ we he yæ ha wi yæʔ yoh


ha wi yæ yo ha wi yo we ___ ʔo we he yæ

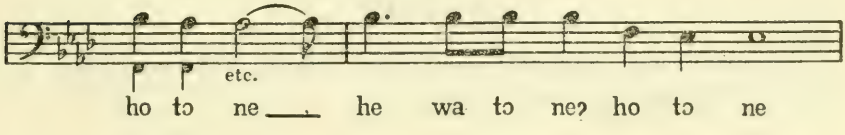

ʔo we he yæ we he yæ ha wi yæʔ yoh

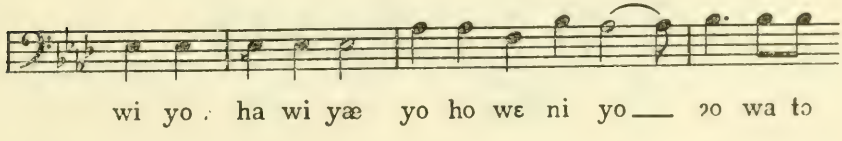

ad lib.
ha wi yæ wih yaʔ

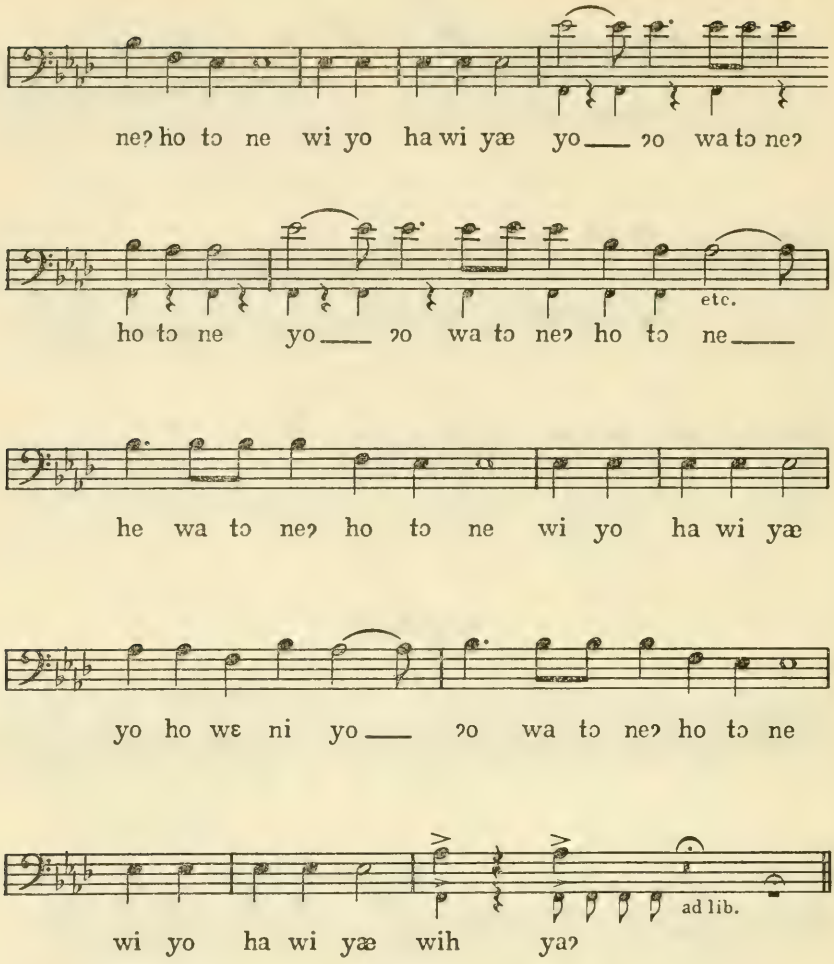
Song XLII


Solo
yo ___ ʔo


Chorus
wa to neʔ ho to ne yo ___ ʔo wa to neʔ

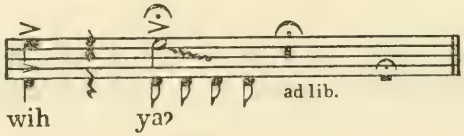

etc.
ho to ne ___ he wa to neʔ ho to ne


wi yo ha wi yæ yo ho wɛ ni yo ___ ʔo wa to


ne? ho to ne wi yo ha wi yæ yo___ ?o wa to ne?
etc.
ho to ne yo___ ?o wa to ne? ho to ne___
he wa to ne? ho to ne wi yo ha wi yæ
yo ho wɛ ni yo___ ?o wa to ne? ho to ne
ad lib.
wi yo ha wi yæ wih ya?

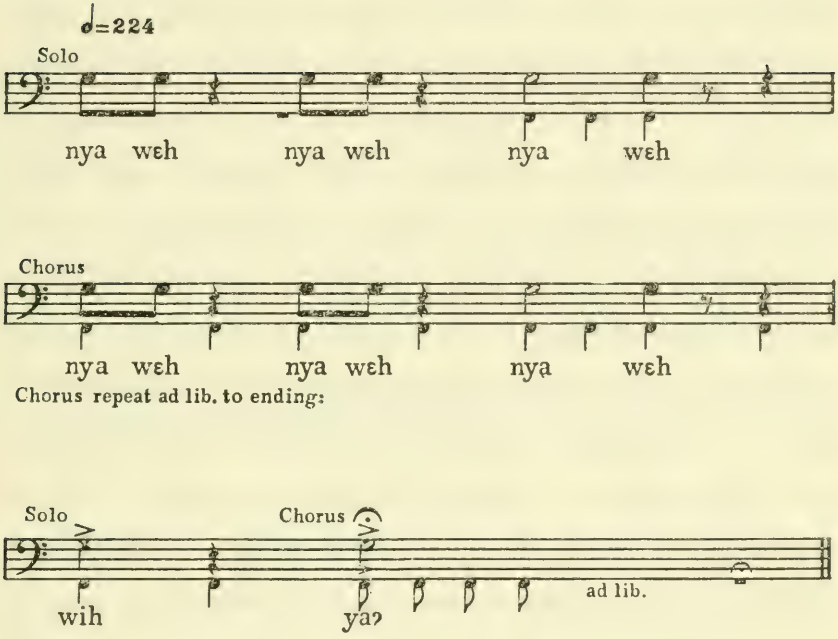
Song XLIII

Identical with Song XLII except for syllables tsokwahɛniyo in place of yohowɛniyo, and ending:



THANKSGIVING DANCE

PART TWO: ʔAHTAHKWAYɛTAHKWAʔ



1. The People

(189) ta onɛ tíh, kaiwayétahkóh, ʔoʔwá:tóʔ, ʔiʔ hɔkatóisyɔhkwa:-
2 4 2 4 2 3 2 41 3 2
ní:h, nɛ:ne wá:tóh, honɛ:ʔséshɛʔ, honóti:ót. (190) hone:ʔɔ ti neʔhóh,
4 2 31 3 2 4 2 2 3 31 2 4
hɔkayakéhták, n e:yakwawɛnɔkwé:kóh, hé:ɔwé kyaʔtá:téʔ, neʔho wái
2 4 3 31 2 3 4 41 2 2 4
nɛ:ké:h, niyáwɛʔóh, hotiʔnikóɛʔ. (191) ta:neʔ tí shó:h, ne katanité:-
2 3 2 4 2 3 2 41 3 5 34 3 41
stháʔ, neʔhó kiʔshɛ nɛyá:wéh, ne ʔɛyɔkwáiwéʔs, h e:yawé:nó:h, ta:
2 2 3 4 41 2 2 3 41 2 4 41 23 2
sɛ:nɔ ti ʔáeswé:h, kwaʔ thá:ayé:ʔ, tkaye:íʔ swayéte:íh, sɛhke thi-
4 41 2 4 4 1 2 2 4 2 3 2
yóto?óh, he tewakya?towehtó:tyéʔs, wɛ:níshæté:nyɔʔ. [Drum beat]
4 2 3 2 3 2 41 2 2 4 41
(192) ta:néʔ shɔ:néh, ʔɛswáʔhɔtéʔ, ne tyɔ:kwá kiʔshéh, neʔho nɛyɔk-
2 4 2 4 2 4 2 3 2 3 4 1 2 2
wayáʔtawéh, ʔɛtyonó:óʔ, heyóti:wí:nó:h, tkaye:íʔ, swáiwayɛte:íh.
4 1 2 3 312 2 4 42 3 2 3 4 41
(193) ta:neʔ ti nɛ:ké:h, takatyéɛhták, wa:iʔ ɛkátó:isyók, ná:kɛ:ók,
3 5 3 52 3 3 4 4 2 3 4 2 3
hɛʔɛ kwistɛʔ toʔóʔté:h, swaʔníkɔɛʔ. (194) ta:hawe:ʔó waih, hotyɛ:-
3 2 4 23 2 4 1 4 5 3 3
nóʔkta?ɔ hé tyɔhéʔ, neʔ nɛ:tɛyɔtawé:nyé:ʔ, hé:ɔw ɛyóɛjá:te:k. (195)
5 2 3 4 41 2 3 2 4 41
ta:neʔ wai ne tkaye:íʔ, ó:kwéh, shɔkyó:ní:h, shɔkwátkáʔwéh, neʔhó
4 5 52 3 2 42 4 3 4 2 3 4
yɔɛjaté?, teyɔkwatawɛnyé:h. (196) ta:káiwaya:só wái nó:h, skɛ:nóʔ,
2 3 3 4 41 4 5 53 4 2 3
wɛ:níshæté?, nɛ:kɛ:né:wáʔ, teyohathétsi:yó:h, neʔho teyɔkwatawɛ-
2 5 2 3 3 2 42 3 2 4 2 3 3 4
nyé:h. (197) ta:tkaye:iʔ kho neʔho niyóʔté:h, he kanɔtakwéhtá:ʔ,
41 4 5 23 4 5 2
hɛʔɛ tɔʔókwá:ɔkéh, nɛ:ne kano:óʔ kiʔshéh, nɔ:yotyé:ɔk. (198) ta:
3 4 2 3 3 4 2 3 2 4 1 4
haʔtekakó:t kakwé:kóh, skɛ:nóʔ twɛnóhtɔnyóh, he nityókweʔtá:ké:h,
5 52 3 1 3 2 3 1 2 2 3 31 2
waʔɔkwayáʔtaye:íh. (199) neʔ wai ne tkaye:íʔ, kakwé:kóh, twayɛté:-
2 3 31 4 5 4 41 2 3 4
íh. (200) neʔ wai ne teyɔkwaté:nishæyɛtóʔ shó:h, ne yóɛjáʔkéh,
41 4 5 2 2 3 4 2
teyɔkwatawɛnyé:h. (201) ta:neʔ wai ne tkaye:íʔ ʔáoʔe:sát, nɛ:ta
2 3 31 4 5 5 2 3 3
niyókweʔtá:ké:h, n ahs ɔkwayaʔtakɔsóthá?, ʔo:nɛ ʔáeʔ, hɔsétwá:ahóʔ,
4 41 2 2 3 4 3 12 3 23 2 4 1 2
nyóiwá:óʔ n o:tyɛ:nóʔkta?ɔ hé tyɔheʔ. (202) neʔ wai ne ke:i niyói-
4 412 3 2 4 1 4
wa:ké:h, hotkáʔwéh, ne ʔɛyakoti:wahtɛtyaʔtó:ɔk, né ʔó:kwéh, ne
5 5 51 2 3 4 412 3 31 2 2
yóɛjaʔkéh. (203) neʔ wai ne hawe:ʔó neʔ tí shó:h, hekáyaʔtí:h, neʔ
3 31 4 5 23 3 4 2 3

1. The People

(189) And now it becomes my responsibility; those who are called cousins, the Faith Keepers, have requested it of me. (190) They decided that all our words would issue from me.[44] That was their intention. (191) And now I simply ask forgiveness if it should perhaps happen that we inadvertently drop some of the ritual as it proceeds; do not think, "He does it intentionally." Indeed you know that my thoughts are not normal these days.[45] (192) And you will just fill it in, if we happen to miss the way it goes, for indeed you are familiar with it. (193) And I have begun this way; I thought I would make this request, in order that you not be disturbed by anything.[46] (194) And Our Creator decided, "They will move about on the earth." (195) And indeed he made us, the people, and left us here on the earth to move about. (196) And we can at least claim to be happy today, this beautiful day, where we are moving about. (197) And in fact this, too, is the way things are in the community; we have not heard of any unfortunate occurrence. (198) And we must all be happy, the whole group that has gathered. (199) Indeed we all know (200) that the days are numbered for us who move about on the earth. (201) And let there indeed be gratitude that we people still remain another year, as Our Creator arranged the sequence of ceremonies.[47] (202) He provided the Four Rituals for the people on the earth to continue. (203) He decided, "They will simply give

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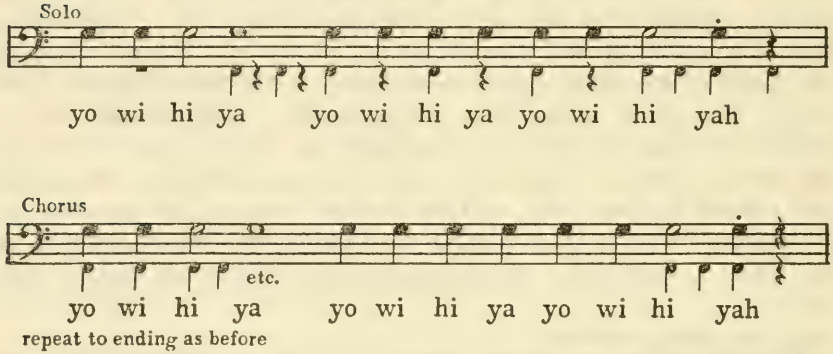
[44] Lit. '(from) where I am in place'.

[45] The speaker had recently been under some personal stress, and might not otherwise have included this.

[46] Lit. 'that your minds wouldn't be so (because of) anything'.

[47] The cycle of annual ceremonies being equated with the passage of another year.

ne tɛyɔtɛnɔ:nyó:ɔk, n ɛyakotkáthwé:ɔtyé?, he nɔ?keyɛnó?tɛ?hé?t
4 412 2 3 4 1 2 4 5
?o?kóɛjá:tá:t, ne?hó waih, nio?nikɔɛwé?ɔh. (204) ta: hone:?ó tíh,
51 2 2 3 2 2 3 1 4 5 3
ne?ho hɛkayakéhták, he kya?tá:té?, nɛ: ne ?ató?eshɔ:nyók, nɛ: kho
4 5 3 4 41 2 4 5 4 3
?atɔisyóhkwá?shǽ?, ne katɔ:ké:h, nɔ:yo?té:ɔk. (205) ta: ?ɛswe:hé:k
4 41 2 3 12 3 4 1 4 5
tíh, ?i? kɛ né:ké:h, niyókwe?tá:ké:h, tyɔkwá:yó:h. (206) káiwaya:só
3 4 42 3 3 4 41 23 3 4 41 4 3 4
wai ?ó?kí?, skɛ:nó? twɛnóhtɔnyóh. (207) ta: ?ɛswe:hé:k tíh, ?i?
5 2 3 2 3 2 3 31 4 5 3 3
wa?akwatyé:nó:ní?, tayakwatyé:ét, ?o?tyakwatáhnó:nyó:?, ta:ne?hó
4 42 31 2 4 413 4 3 4 41 3 3 4
wáih, nɛyó?tɛ:ók, n ɔkwa?nikóɛ?. [Drum beat]
2 2 3 312 3 41



2. The Earth

(208) ta onɛ nɛ:kɛ: nityókwe?ta:ké:h, ?o:nɛ wa?ɔkwayá?taye:ɪh.
2 4 2 4 3 31
(209) ne? wai ne hawe:?óh, n o:tyɛ:nó?kta?ɔ he tyɔhé?, ne? ne
2 4 2 4 2
?ɛyóɛja:té:k, ne?ho tɛyɔtawɛ:nyé:?, ne ?ɔ:kwéh. (210) ne?ho ti kho
4 2 4 2 3 31 2
nɛ:kɛ: wa:sé:?, teyakotá?ɔ:ɔtyé?, ?ɛyóɛja:té:k. (211) ta: ne? wai
4 2 4 2 3 31 2
ne hawe:?óh, ne? ti ne kanɔ:kshǽ?, he nɛyó?tɛ:ók, n o:nɛ ne?ho
4 2 4 2 4 2
?ɛyɔthyonyá:né?. (212) ne? wai ne hawe:?óh, ne? ti nɛ: ?ɛyótó:ɔk,
3 31 2 4 2 4
ne? n akhíno?ɛ teyɔkwe:hsi?takɛ?sǽhkɔ n o:nɛ ne?ho ?ɛyɔthyonyá:-
2
né?, ne?ho wai nio?nikɔɛwé?óh. (213) ta: tkaye:i? wai ?ɔkwé:nishæ:-
4 2 3 31 2

thanks as they see how I created the earth." That is what he intended. (204) And now they decided that it would issue from me, the gratitude and also the hope that it will continue in the same manner. (205) And give it now your thought, as many of us as have entered. (206) We can claim, as I said, to be happy. (207) And give it now your thought, that we may do it properly: we first give thanks for each other. And our minds will continue to be so.

2. The Earth

(208) And now we people have gathered. (209) Our Creator decided, "There will be the earth, and people will move about on it. (210) The new people, too, will be taking their places on the earth." (211) And he decided, "It will be in the nature of a relationship when they want to refer to it." (212) He decided, "They will say 'our mother, who supports our feet' when they want to refer to it." That is what he intended. (213) And indeed today we make use of it,

té?, ne? etwatyǽ:?ták, ne?ho :?titwatawɛnyé:?, hé:ɔwe háɔɛjatatóh.
4 2 4 2 4 2 3 31

(214) ne? ne tkaye:í?, ?etwatyǽ:?ták, he nioiwíhsa?óh, hawe:?ɔ
2 4 2 4 2 4 2

tɛyakotawɛnyé:ák, h ɛyóɛja:té:k. (215) ta: ne? wai ne tkaye:í?,
4 2 3 31 2 4

?itwe: koiwayéistóh, he niyóiwá?, shakoiótas?óh. (216) ne? wai næ:
2 4 2 4 2 3 31 2

ne ?óiwaké:h, hoiwakháhsɔkwéh, ne? yeiwayétahkóh, ne? nɛ:ké:h,
4 2 4 2 4 2 4

teyókhisnyé?, ne yóɛja?kéh, teyɔkwatawɛnyé:h. (217) ta: ne?ho
2 4 2 4 2 3 31 2

kwa: niyóto?kta:tyé?, nɛ:kɛ: né:wa?, ne kaya:sóh, ?ɔkwa?nikó:iyó:h,
4 2 4 2 2 4 2 4

to?oiwánɔ?ko:wás. (218) ta: ne? ti n ɛswe:hé:k, ne? kɛ ne wa?ak-
2 3 31 2 4 2

watyɛ:nɔ:ní?, ?o:nɛ: né?, ?o?tyethinó:nyó:?, ne ?akhíno?ɛ teyɔkwɛ:-
4 2 4 2 4 2

hsi?takɛ?sǽhkóh. [Drum beat] (219) ta: nɛ: ne? kho nɛ: ne?ho
3 31 2

tɔtétwaɛ? n ɛswe:he:k wa?akwatyɛ:nɔ:ní?, kɛ wa?akwatóisyók, nɛ:
4 2 4 2

ne kato:ké:h, he nɔ:yo?té:ɔk, nɛ: ne ska:t hɛská:hó?, [sung] kwá:híh.
4 2 4 2 4 2

[Song: *nya:weh* etc., as on p. 87]

3. *The Chiefs*

(220) ta onɛ nɛ:ké:h, nityókwe?ta:ké:h, ?o:nɛ ?ɔkwaya?tayéi?óh.
2 4 2 4 2 3 31

(221) ne? wai ne hawe:?óh, n o:tyɛ:nó?kta?ɔ he tyɔhé?. (222) ne?
2 4 2 31 2

wai hekáya?tí:h, n ɛyɔtɔ?eshɔnyó:ɔk, ne yóɛja?kéh, teyakotawényé:h.
4 2 4 4 2 3 21

(223) ta: ne? wai ne hawe:?óh, ne? ti ne ?ɛɔtiyá?taté:k, nɛ: ne wa:-
2 4 4 2

tóh, honɛ:?séshé?, hatikowa:nés. (224) ne? ti næ: ?ɛkaiwayɛtáh-
4 2 4 2 31 2

kó:ɔk, ne téɔtisnyé:k, ne: ne koshɛnɔnyáshǽ?, ne yóɛja?kéh, teya-
4 2 4 2 4 2 4 2 3

kotawɛnyé:h. (225) ne? háe?kwa kaiwayétahkóh, n o:ti:we?nɔní:ak,
31 2 4 2 4

n o:ti?nikóɛ?, n o:nítyohkwá?. (226) ne? ti næ: heyáoska:áh, tha-
2 4 2 3 31 2 4 2

kɔyawí:h, ne ka?níkɔ:iyó:h. (227) ne? næ: tɛɔti?nyæ:hkó:ɔk, ne
4 2 3 31 2 4 2

skɛ:nɔ ?i:ké:h, ?a:yɛnɔhtɔnyó:ɔk, n o:nítyohkwá?, ne?ho wai nɛ:-
4 2 4 2 2

ké:h, nyo:ye:éh. (228) ta: wai to?oiwánɔ?ko:wás, nɛ: niyóto?kta:-
4 2 3 31 2 4 2

tyé?, to?oiwánɔ?ko:wás, hatíhsi:á?, nɛ: ne wa:tóh, honɛ:?séshé?, hati-
4 2 4 2 4 2 4 2 4 2 3

kowa:nés. (229) ne?ho ne tkaye:í?, ne?ho nyo:tiye:éh, he niyóiwá?,
21 2 4 2 4 4

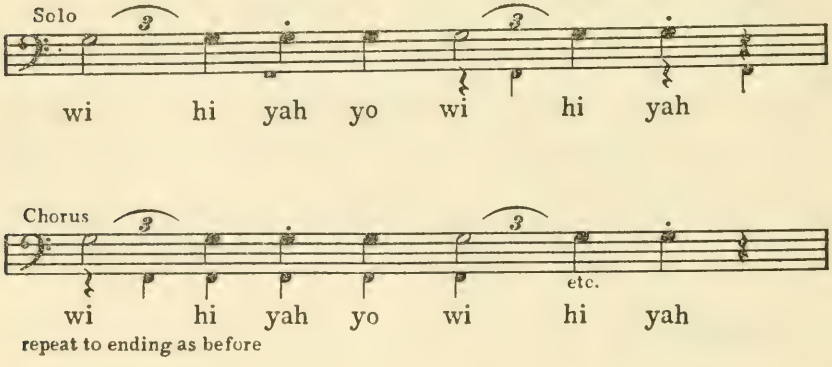
we move about there still, where he established the earth. (214) Indeed we make use of it as he planned, for he decided, "They will move about on the earth." (215) And indeed we believe that she has carried out the responsibility that he assigned her. (216) For in fact he divided up all the responsibilities; her responsibility is to look after us who move about on the earth. (217) And right up to the present day we can claim to be satisfied; it continues unchanged. (218) And now give it your thought, that we may do it properly: we now give thanks for her, our mother, who supports our feet. (219) And we say it here again. Give it your thought, that we may do it properly: we ask that it will continue in the same manner for another year.

3. The Chiefs

(220) And now we people have gathered. (221) This is what Our Creator decided: (222) "They will simply continue to be grateful, those who move about on the earth." (223) And he decided, "The moiety partners who are called Chiefs will be present. (224) They will be responsible for looking after the security of those who move about on the earth. (225) And it will also be their responsibility to roll into one the minds of the people." (226) All that he gave them was good.[48] (227) "They will continue to look after the happiness of the people." That is what he did. (228) And it continues unchanged up to the present. It continues unchanged. They are standing there, the moiety partners who are called Chiefs. (229)

[48] I.e. their ceremonial speeches contain only good.

hati:wayɛtáhkóh. (230) ne? wai ne tyáwɛ?óh, ne? tá:ti?nyá:?, ne
skɛ:nɔ ?i:kɛ: ?a:yɛnóhtɔnyó:ɔk, yekɛhjishó?ɔh, nɛ:kho yeksá?shó?ɔh,
?ahsɔ tayékɔhsɔtatyé?. (231) ta: nɛ: ne? kho tkaye:í?, ne? to:-
nɔtí?stya?kóh, ne ?ɛyakoyá?taye:íh, kaeti?kwá:ɔwéh. (232) ne? ne
hotí:we?nɔ:ní:h, he nyo:tikwe:nyó:h, ne ko?níkɔɛ? n o:nítyohkwá?.
(233) ne? hotíkɛɔtatyé?s, nɛ:kɛ: ne skɛ:nó?, ?i:kɛ:h, ?a:yɛnɔhtɔnyó:-
ɔk. (234) ta: ne? wai ne hawe:?óh, hotyɛ:nó?kta?óh. (235) ne? ti
næ: nɛ:ké:h, ?ɛkaiwayɛtáhkó:ɔk, tɛɔtiyɛnɔwó?khó:k, ne wa:tóh,
honɛ:?séshé?, honóti:ót. (236) ne? ti ne?ho nɛ:ké:h, ?ɛ́ɔta:ayé?,
ne hotí:ɔt, tɛ?éti?kwa na?áhtɛ?ɛ nio?nikó?té:h, h ɛ:ní?tyó?, n a:ti-
kowa:nés. (237) ne? ti kaiwayétahkɔ nɛ: kɛtyóhkwáɛh, ?ó:thǽ:k,
n a:kowanéh. (238) ta: tkaye:i? wai twayɛte:íh, to?oiwánɔ?ko:-
wás, ne?ho niyó?té:h, ?otí:wahtɛ:tyó:h. (239) ne? óiwakwe:kóh,
hotitakwáihsó:h, n a:tikowa:nés, he niyó?tɛ: ?ohtɛ:tyó:h, ke:i ni-
yóiwa:ké:h. (240) ta: ne? wai ne tkaye:í?, to?oiwánɔ?ko:wás, ?ói-
wakwe:k ohtɛ:tyɔ:h, nio?nikɔwé?óh. (241) ta: nya:wɛ ti ?ahsɔ
tkaye:í?, hotiya?takɔhsóthá?, nɛ: ne wa:tóh, hatikowa:nés. [Drum
beat] (242) ta: ne? ti ne wa?akwatɔisyók. (243) nɛ: ne kato:kɛ:
he nɔ:yo?té:ɔk, ?aotiya?takɔhsóthá:k, nɛ: ne ska:t hɛská:hó?, [sung]
kwá:híh.



They have indeed carried out their responsibility. (230) At all times they look after the happiness of the old people as well as of the children, of those yet unborn. (231) And indeed they also do the talking wherever people gather. (232) They roll into one, as far as they are able, the minds of the people. (233) They keep providing for their happiness. (234) And this is what the Creator decided: (235) "It will continue to be their responsibility to help the moiety partners who are called Faith Keepers. (236) The Faith Keeper will whisper to them whatever is on his mind. The Chiefs are there. (237) It will be the Chief's responsibility to speak in public." (238) And indeed we know that the form of the ceremonies continues unchanged. (239) The Chiefs keep the whole thing straight, as the Four Rituals are performed. (240) And indeed it continues unchanged; the whole things goes as he intended it. (241) And now indeed again there is thanks for those who are called Chiefs who remain. (242) And now we ask this: (243) that it will continue in the same manner; that they might still remain for another year.

4. The Faith Keepers

(244) ta onɛ wai né:h, tayɔkwawɛnitké?ɔ:ɔtyé?, ?atɔ́?ɛshɔ:nyɔ́k,
2 4 2 4 2 4
wai hekáya?tí:h, ?ɔkwatyǽ:?tahkɔ́h. (245) ta onɛ wai nɛ: nio?-
2 4 2 3 21 2
nikɔɛwé?ɔ́h, n o:tyɛ:nó?kta?ɔ n o:nɛ tsa:yɛnɛ:tá?t, hé:ɔwe yɔɛjaté?.
4 2 4 2 3 21
(246) ta: ne? wai ne hawe:?ɔ́h, ne? ti n ɛwɔkatéhɔ?shɛ:tá?k, tíh.
2 4 2 4 31
(247) nɛ: ne ?ɔ:kwéh, tsa?ka:t teyakotawɛnyé:h, hé:ɔwe yɔɛjaté?.
2 4 2 4 2 3 21
(248) ne? ti næ: ?ɛkaiwayɛtáhkɔ́:k, ?ɛɔti:wakéskwahsé:k, ne ke:i
2 4 2 4 2
niyóiwa:ké:h, ?o?katati:waké:ɔs, ne?ho wai nio?nikɔɛwé?ɔ́h. (249)
4 2 4 2 3 21
ta:ne? wai nɛ: néh, honɛ:?séshé?, honɔ́ti:ɔ́t, twa:tɔ́h. (250) ne? wai
2 4 2 4 2 4 3 21 2
ne to?oiwánɔ?ko:wás, nɛ:kɛ: ne?ho hatíhsi:á?, hotá?ɛnɔ:té?, n
4 2 4 2 4
o:tyɛ:nó?kta?ɔ́h. (251) ne? ne tkaye:í?, taoti:wayeistɔ́:tyé?, hósa-
2 3 31 2 4 2 4 2
kaiwaehsɔ́:né?, wa:ɛné:?, ?o:nɛ ho?tkayéih. (252) ta onɛ wai nɛ:
4 2 4 2 3 31 2
wa:ti:wakéskó?, tɛ?éti?kwa na?áhtɛ?éh, honɔtwɛníhsa?ɔ́h, ?o:nɛ:
4 2 4 2 4 2
né?, tetkáiwayɛɔní:h. (253) ta: tkaye:í?, wai taoti:wakéskwɛ:ɔtyé?,
4 2 3 31 2 4 2 4
nɛ: ne wa:tɔ́h, honɔ́ti:ɔ́t. (254) ne? wai háe?kwa ne?ho nikaye:éh,
2 4 2 3 21 2 4
ne? ne tsa?tetkáɛɔ:té?, nɛ: ne wa:tɔ́h, honɛ:?séshé?, honɔ́ti:ɔ́t?
2 4 2 4 2 4 2 3 21
(255) ta: ne? wai nɛ: ne tɛkawɛnɔ?tihé?sé?, ?otyæ:?táhkɔ n o:nɛ:?-
2 4 2
séshé?, honɔ́ti:ɔ́t, ne?ho kɛtyóhkwani:yó:t, nɛ: ne wa:tɔ́h, ta?ákwistɛ?
4 2 3 2 3 2 3 2
te?kaiɔ́tahkɔ́h. (256) ne? ska:t ha?ta:tiyenɔ́wɔ?khɔ́?, n o:nɛ tɛɔ-
3 31 2 4 2 4 2
tiyá?to:wé:t, hɛ:ne: ?o:nɛ ho?ká:e?, nyóiwa:ɔ́?, n o:tyɛ:nó?kta?ɔ́h.
4 2 4 2 4 2 3 21
(257) ta: ne? wai ne tkaye:í?, ne?ho niyó?té:h, tayohtɛtyɔ́:tyé?.
2 4 2 4 2 3 21
(258) ne? ne taoti:wayeistɔ́:tyé?, he niyóiwá?, hati:wayɛtáhkɔ́h.
2 4 2 4 2 3 31
(259) nɛ: he niyóto?kta:tyé?, ne?ho háe?kwa hati:wayɛtáhkɔ́h.
2 4 2 3 21
(260) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát, ?ahsɔ to?oiwánɔ?ko:was
2 4 2 4 2
?ohtɛ:tyɔ: he nioiwíhsa?ɔ́h. (261) ta: tɛ:nɔténɔ:ɔnyɔ́h, ti n e:két-
3 21 2 4 2

4. The Faith Keepers

(244) And now we are expressing our gratitude; that is all we can do. (245) And now this is what the Creator intended, when he finished the creation of the earth. (246) He decided, "I shall have helpers (247) who will be persons among those who move about on the earth. (248) It will be their responsibility to get up the ceremonies, the Four Rituals, the ceremonies I laid down for myself." That is what he intended. (249) And these are the moiety partners who are called Faith Keepers. (250) It continues unchanged, they are standing there by the pole set up for the Creator.[49] (251) Indeed, they are carrying out their responsibility. When the ceremonies are due, they decide that it is the proper time. (252) And then they get up whatever ceremony it is, announcing that a ceremony is indicated. (253) And indeed, those who are called Faith Keepers have been getting up the ceremonies. (254) It must also be so: the trees are of equal height [50] among the moiety partners who are called Faith Keepers. (255) And there will be consent shown toward the Faith Keepers by those dependent on them, those who are called the ones with no assigned responsibility. (256) They all work together as one when they deliberate. They decided when the time comes, according to the way the Creator arranged the sequence of ceremonies. (257) And it is true: this is the manner in which it continues to operate. (258) They are carrying out the responsibility that was assigned to them. (259) Up to the present time, too, this is their responsibility. (260) And therefore let there be gratitude that it still continues unchanged, operating as he planned it. (261) And the entire group is

[49] Reference is to the support for the kettle containing soup prepared by the Faith Keepers (Fenton, 1936, p. 7).
[50] I.e., there is no difference in rank. See p. 10.

yohkwakwe:kóh. (262) nɛ: he niyókwe?ta:ke: koya?takóhsothá?, to?oiwánɔ?ko:wás, ?ahsɔ ne?ho hatíhsi:á?, hotá?ɛnɔ:té?, nɛ: wa:tɔ honɛ:?séshé?, honóti:ót. [Drum beat] (263) ta: ne? ti shɔ: ne wa?akwatóisyók. (264) nɛ:kɛ: ne kato:kɛ: he nɔ:yo?té:ɔk, nɛ: ne ska:t hɛská:hó?, he nɛyónishé?t, [sung] kwá: híh.

[Song: *yowihiyah* etc., as on p. 90]

5. *Those with No Assigned Responsibility*

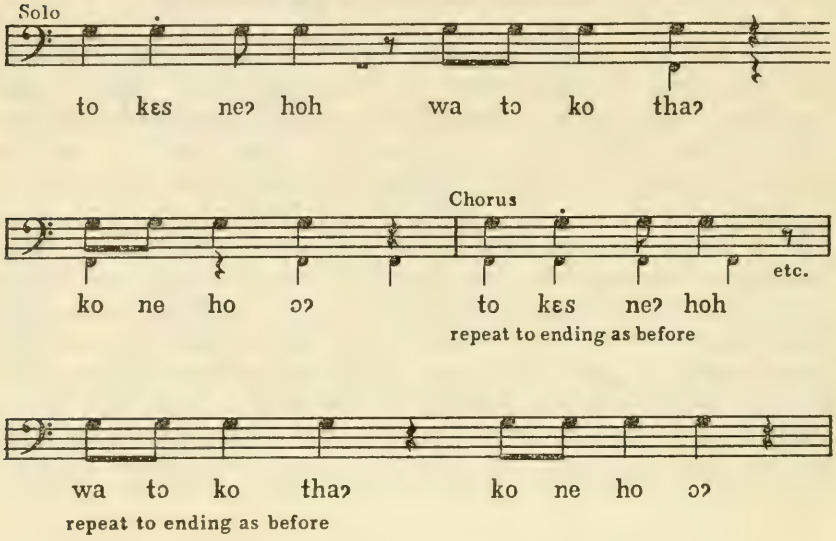
(265) ta onɛ wai tayɔkwawɛnitké?ɔ:ɔtyé, ?ató?eshɔ:nyók, hekáya-?tí:h, ?ɔkwatyǽ:?tahkóh. (266) ta onɛ wai hawe:?óh, n o:tye:-nó?kta?ɔ he tyohé?. (267) ne? ti háe?kwa n ɛkhéyatká?, nɛ: ne wa:tóh, ?ahsɔ ta?ákwistɛ? te?kaiótahkóh, to:nɔtawɛnyé:h. (268) hé:ɔwe yɔɛjaté?, ne?ho shɔkwátka?wéh, teyɔkwatawɛnyé:h. (269) ta:tkaye:i? wai tsa?tetwayɛte:íh, skɛ:nɔ? shɔ: næ:h, he ne?ho nika-wɛnó?té:h. (270) ne? wai nɛ: ne ska:t ha?tetwayenɔwó?khó?, nɛ: ne wa:tóh, ta?ákwistɛ? te?kaiótahkóh, ti?kwa na?áhtɛ?ɛ heyoti:wáh-tɛtyó:h. (271) ta: ne? kwa: ne tkaye:í?, kɛtyóhkota:tyé?s, háe?kwa to?oiwánɔ?ko:wás. (272) nɛ: ne wa:tɔ ?ahsɔ ta?ákwistɛ? te?kaió-tahkóh, n o:tiskɛ?ékehtóh, nɛ: kho ?onóthɔwi:séh. (273) ta: ne? kwa: ne tkaye:í?, ?itwe: háe?kwa tkaye:í?, ?óiwakwe:k ohte:tyó:h. (274) nɛ: he nioiwíhsa?óh, n o:tyɛ:nó?kta?óh. (275) ta: nya:wɛ ti ?ahsɔ tkaye:í?, hotiya?takɔhsótha? to?oiwánɔ?ko:wás, nɛ: wa:tɔ

thankful, (262) as many people as remain. It continues unchanged. The moiety partners who are called Faith Keepers are still standing there at the pole set up for him. (263) And now we ask only this: (264) that it will continue in the same manner for the period of another year.

5. Those with No Assigned Responsibility

(265) And now we are expressing our gratitude; that is all we can do. (266) And now this is what Our Creator decided. (267) "I shall also leave those who are called the ones with no assigned responsibility to move about (268) on the earth." There he left us and we are moving about. (269) And indeed we are all well aware that it is only a way of speaking. (270) We all lend a hand, those of us who are called the ones with no assigned responsibility, doing whatever things are necessary each time there is a ceremony. (271) And it is true: this group is still present; it, too, continues unchanged, (272) those who are called the ones with no assigned responsibility: the warriors, and also the women. (273) And indeed we believe that all of it, too, is continuing (274) as the Creator planned it. (275) And now indeed again there is thanks for the ones who remain of those who are called the ones who still are without any assigned responsi-

ʔahsɔ taʔákwistéʔ, teʔkaiótahkóh. [Drum beat] (276) ta: neʔ ti
4 2 3 31 2
hekáyaʔti: ne tɔtayakwáɛʔ, neʔ ne waʔakwatóisyók, ne katɔ:ké:h,
4 2 4 2 4
he nɔ:yoʔté:ɔk, ne ska:t hɛská:hóʔ, he nɛyónisheʔt, [sung] kwá: hih.
2 4 2 4 2 3 2 2 31


Solo
to kɛs neʔ hoh wa tɔ ko thaʔ
Chorus
etc.
ko ne ho ɔʔ to kɛs neʔ hoh
repeat to ending as before
wa tɔ ko thaʔ ko ne ho ɔʔ
repeat to ending as before

6. The Children

(277) ta: tayɔkwawɛnitkéʔɔ:ɔtyéʔ, wai hekáyaʔtí:h, ʔatóʔeshɔ:-
2 4 2 3 2 3
nyók. (278) né: he nioʔnikɔɛwéʔɔh, n o:tyɛ:nóʔktaʔɔ he tyɔhéʔ.
21 2 4 2 3 31
(279) neʔ wai ne hawe:ʔóh, neʔ ti ne hatiksaʔshóʔɔh, ʔɛɔtitakhenó-
2 4 2 4 2
tyeʔsé:k, tetwayaʔtókɛshóʔ. (280) neʔ ti ne ʔɛyɔtaʔkɛiʔsenɔtyéʔ-
4 2 3 41 2
sé:k, tetwayaʔtókɛshóʔ. (281) ta: neʔ wai ne tkaye:íʔ, toʔoiwá-
4 2 31 2 4 2 3
nɔʔko:wás. (282) nɛ: he niyótoʔkta:tyéʔ, teyethiká:né:ʔ, ʔɔkwá-
31 2 4 2 4 2
ksaʔtáʔ, hatítakhenɔtyéʔs, tetwayaʔtókɛshóʔ. (283) neʔ ne tka:-
4 2 4 2 31 2
ye:íʔ, yɔtaʔkéiʔsenɔ:tyéʔs. (284) ta: ʔoiwayeiʔó:tyéʔs, wai he nyo:-
4 2 3 21 2 4 2
ʔnikɔɛwéʔɔh, hotyɛ:nóʔktaʔóh, hawe:ʔɔ wa:sé:ʔ, ti teyakotáʔɔ:-
4 2 4 2 4 2
ɔtyéʔ, ne ʔɔ:kwéh, ʔɛyɔɛja:téːk. [Drum beat] (285) ta: neʔho wai
4 2 4 2 3 31 2
niyóʔté:h, neʔ o:níyehkóh. (286) nɛ: teyɔkwɛ:hsiʔtakɛʔsǽhkɔ ʔethí-
4 2 3 31 2

bility. (276) And we simply say it here again: we ask that it may continue in the same manner for the period of another year.

6. The Children

(277) And we are expressing our gratitude; that is all we can do. (278) This is what Our Creator intended. (279) He decided that children would be running about among us. (280) They will be crawling about among us. (281) And it is true: it continues unchanged. (282) Up to the present time we have seen them, our children running about among us. (283) They are indeed crawling about. (284) And it is coming to pass as the Creator intended, for he decided that new persons would be taking their places on the earth. (285) And because of it she is strong, (286) our mother, the

no?ɛ he yɔɛjaté?. (287) nɛ: he to?oiwáno?ko:wás, to:titá?ɔ:ɔtyé?,
3 31 2 4 2 4
sa? niɛnɔhó?s?áh. (288) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát. (289) he
2 3 31 2 4 3 31 2
?ahsɔ ?ɛthiyatkáthwɛ:ɔtyé?, wa:se:? hotíyɔ:ɔtyé?, sa? niɛnɔhó?s?áh.
4 2 4 2 3 31
(290) ta: ne? ti ne tɛ:nɔténɔ:ɔnyóh. (291) he to?oiwáno?ko:wás,
2 3 21 2 4
teyakhiká:né:?, n ɔkwáksa?tá?, hatítakhenɔtyé?s, hɛnɔta?kéi?senɔ:-
2 4 2 4 2 4 2
tyé?s, teyakwayá?tokɛ:shó?. [Drum beat] (292) ta: ne? ti shɔ: ne
4 2 3 21 2
wa?akwatóisyók. (293) ne? kɛ nɛ:kɛ: ne kato:ké:h, he nɔyo?té:ɔk,
3 31 2 4 4
nɛ: ne ska:t hɛská:hó?, he nɛyónishé?t, [sung] kwá: híh.
2 4 2 3 2 2 31

[Song: *nya:weh* etc., as on p. 87]

7. *The Plants*

(294) ta: tɛ:nɔténɔ:ɔnyóh, ti n e:kétyohkwakwe:kóh. (295) wai
2 4 2 3 31 2
nɛ:kɛ: he niyáwɛ?óh, ne sa?níkóɛ?. (296) ne? wai ne se?óh, ne? ti n
4 3 31 2 4 2
ɛyóɛja:té:k, ?ehtá?ké:kwá:h, nɔ?kéɔya:tíh. (297) ne?ho ti tɛyɔ-
4 2 2 3 31 2
tawɛ:nyé:?, ne ?ɔ:kwéh, ?ɛkhéyatká?. (298) ta: ne? wai ne se?óh,
4 2 4 2 3 31 2 4
ne? n ɛki:wakháhsɔ:kó?, he nɛyó?tɛ:ók, ?ɛyohtɛtyó:ɔk, ?ɛyóɛja:té:k.
2 4 2 4 2 2 3 31
(299) ta: ne? wai ne se?óh, ne? ti ne tkaye:í?, ?ɛyot?eohtɔní:ak,
2 4 2 4 2 4
hé:ɔw ɛyóɛja:té:k, kato:kɛ: he niyó:wa?kéh, ?a:hó?, tɛwɛnɔɛjot-
2 4 2 4 2 4 2
ká?wahsé:k. (300) ne? ti ne kakwe:kóh, ?ɛyótihsɛnɔye:tó:k, he
3 31 2 4 2 4 2
ni:yɔ: ?ɛyot?eohtɔní:ák. (301) ne? wai n o:nɛ tɛtyo?táiéh, teyoæ-
3 31 2 4 2
wɛ:nyé:h, he yɔɛjaté?. (302) ta: ne? a:hó?, ti ?ɛwɔtotyáhsé:k,
4 2 3 31 2 4 4
ne?ho wai nisa?nikɔɛwé?óh. (303) ta: ne? wai kho ne se?óh, ne? ti
2 3 31 2 4 2
ne kakwe:kóh, ?ɛyótihsɛnɔye:tó:k. (304) wai næ: he nisaye:éh,
4 2 3 31 2 4
tkaye:i? ɛyakóæ?sé?, kanó:kte:shǽ?, teyakotawɛnyé:h, ne yóɛja?kéh.
2 4 2 4 2 4 2 3 31
(305) ne? wai ne tkaye:í?, satká?wéh, hé:ɔwe yɔɛjaté?, ne? ɛyakoya?-
2 4 2 3 2 4 2
takehashǽ?kɛ:ók. (306) ta: ne? wai n onɔhkwa?shǽ?sho?ɔ nɛ:kɛ:
3 31 2

earth, who supports our feet.[51] (287) It continues unchanged: the little children are taking their places. (288) Therefore let there be gratitude (289) that we are still seeing them, the new ones coming along, the little children. (290) And now they are thankful (291) that it continues unchanged, that we see our children running and crawling about among us. (292) And now we ask only (293) that it may continue in the same manner for the period of another year.

7. The Plants

(294) And the entire group is thankful. (295) This is what you intended.[52] (296) You decided, "The earth will be there, below the sky. (297) There I shall leave the people who will move about." (298) And this is what you decided: "I shall divide up their responsibilities; that is the way things will function on the earth." (299) And this is what you decided: "There will be plants growing on the earth. At a certain time they will emerge from the earth of their own accord. (300) All of them will have names, as many plants as will be growing on the earth. (301) It will be when the wind becomes warm again on the earth. (302) And they will mature of their own accord." That is what you intended. (303) And this also is what you decided: "All of them will have names." (304) This is what you said: "Illness will overtake the people moving about on the earth." (305) And indeed you left something on the earth to assist them. (306) And the medicines are distributed on the earth, the

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[51] See p. 11.

[52] From this point on the Creator is addressed in the second person. There appears to be no consistency or special significance in the shift.

watíhsi:á?, hé:owe yɔɛjaté?, ?ot?éohtɔ:ní:h. (307) se?ɔ wai né?,
4 2 4 2 3 31 2 4
?ɛyakoya?takehashǽ?kɛ:ók, n o:ɛtó:kwá:h, ho?wé:nishætenyɔ:tyé?.
2 4 2 3 2 3 31
(308) ta: ne?ho kho nisaye:éh, ne? ne ka?éohtato:kɛ: ne? sæ:kwéh.
2 4 2 3 31
(309) ne? wai nɛ: ne se?óh, ne? ti ne?ho ?ɛtkháwihták. (310) ne?
2 4 2 3 31 2
wai nɛ: ?ɛkakwe:ní?, ne ?ɛyɔkashǽ:?sé?, ne ?ɔ:kwéh, ne yóɛja?kéh,
4 2 4 2 4 2
teyakotawɛnyé:h. (311) nɛ:kɛ: he nɔ?ɔ:wéh, n e:káya?ti o?ka:tká?,
2 3 31 2 4 2 4
n ɛyɔtɔ?eshɔnyó:ɔk ne ?ɔ:kwéh, ne yóɛja?kéh. (312) ne? ti n o:nɛ
2 4 2 3 31 2
?ɛyótkathó?, ?ɛwó:yaniyɔ:té?, niyɔɛjákɛ:yá:t. (313) ne? wai ne
4 2 4 2 3 31 2
se?óh, ?i? tɛyókasha:a?t ne ?ɔ:kwéh, teyakotawɛnyé:h. (314) ne?
4 2 2 3 31 2
wai nɛ: ne hatiɔyá?ke:onó?, nɛ: ne shés?á:h, hotíyastóh. (315) ta:
4 2 4 2 3 31 2
?ɔkhí:owí:h, wai ne yóɛja?kéh, teyɔkwatawɛnyé:h. (316) ne? ti
4 2 4 2 3 31 2
ne jistɔtá?shǽ?, ?ɛyakwató:ók. (317) ta: ?o?káiwaye:íh, wai tsɔ-
4 2 3 31 2 4 2
sayo?táiéh, teyoæwɛ:nyé:h. (318) ne? ne tkaye:í?, wa?ákwatka:thó?,
4 2 3 31 2 4 2 3
?o?wá:yaniyɔ:té?, niyɔɛjákɛ:ya:t shés?a: jistɔtá?shǽ?. (319) ta:
2 4 2 31 2
ne? wai nɛ: he niyáwɛ?óh, sa?níkóɛ?. (320) ne? ti kɛs nɛ:ké:h,
4 2 3 31 2 4
?ɛyé:ék. (321) ne? ne?h ɛyekɔ:ták, hé:owe koya?tayéisthá?. (322)
2 3 31 2 4 2 3 21
ne? ti nɛ:kɛ: ne ska:t ?ɛtyewɛni:tké?t, tɛyɔtenó:nyó:k, ne?ho wai
2 2 2
niyawɛ?ɔ ne sa?níkóɛ?. [Drum beat] (323) ta: ne? wai ne wa:tí:wa-
3 31 2
ye:ís, n o:nɛ tsáɛnɔtka:thó?, ?o?wá:yaniyɔ:té?, shés?a: jistɔtá?shǽ?.
4 2 4 2 4 2 31
(324) ne? ne wa?akoyá?taye:íh, hɛ:ow ɔkwaya?tayéisthá?. (325) ne?
2 4 2 3 31 2
wai ne ska:t kakwe:kɔ tayewɛni:tké?t, he ni:yɔ: koya?takóhsothá?.
4 2 31
(326) ne? ne tkaye:í?, ?o?tyesanó:nyó:?, ne skɛ:nɔ? yɛnóhtɔnyóh,
2 4 2 4 2
?o:nɛ ?ae? sayótkathó?, nɛ: he nisáiwa:ó?. (327) ta: wai nɛ: niyóto?-
2 4 2 3 31 2
kta:tyé?, to?oiwánɔ?ko:wás, ?óiwakwe:k ohtɛ:tyó:h, he nisa?ni-
4 2 2 3
kɔɛwé?óh. (328) ta: tɛ:nɔténɔ:ɔnyóh, ti hekáya?tí:h. (329) ta
31 2 4 2 3 31 2

growing plants. (307) You decided, "It will be of assistance to them in future days." (308) And this also is what you did: you chose a particular plant. (309) You decided, "I shall make it so (310) that it will be possible for them to remember me, the people moving about on the earth. (311) It will happen so that I simply provide for the people on the earth to show their gratitude. (312) It will be when they see the berries hanging above the earth." (313) This is what you decided: "The people moving about will remember me." (314) The Sky Dwellers call it *shés?a:h*. (315) But they told us who move about on the earth (316) to say *jistɔtá?shæ?*. (317) And it comes to pass, when the wind again becomes warm. (318) We see them indeed, the berries hanging above the earth, the *shés?a:h*, *jistɔtá?shæ?*. (319) And it is the way you intended it. (320) Each time they will gather them. (321) They will bring them to their meeting place. (322) There they will unite their voices in thanksgiving. That is what you intended. (323) And they do as they should when they see the berries hanging, the *shés?a:h*, *jistɔtá?shæ?*. (324) They gather at our meeting place. (325) They all unite their voices, as many people as remain. (326) Indeed they thank you, for they are happy to see it again, in accordance with the way you arranged the sequence of ceremonies. (327) And up to the present time it continues unchanged. It all continues to function as he intended. (328) And they simply are thankful. (329) And now they simply say it

onɛ ti ne? hekáya?tí:h, tɔta:tíɛ?. (330) ne? ne wa?akwatóisyók,
4 2 3 31 2 4
nɛ: ne kato:kɛ: he nɔ:yo?té:ɔk, nɛ: ne ska:t hɛská:hó?, he nɛyónis-
2 4 2 4 2 3
hé?t, [sung] kwá: híh.
2 2 31

[Song: *wihiyah yowihiyah* etc., as on p. 94]

8. The Water

(331) ta: tɛ:nɔténɔ:ɔnyóh, ti n e:kɛtyohkwakwe:kóh. (332) wai
2 4 2 3 31 2
né:h, he nisaye:éh, hé:ɔwe yɔɛjaté?. (333) ne? wai ne se?óh, ne?
4 2 3 2 3 21 2 4 2
ne tkaye:í?, hé:ɔw ɛyóɛja:té:k, ne? n ɛyo:nekítkɛshó:k. (334) ne?
4 2 4 2 3 31 2
ti kho nɛ: n ɛyojinó:ya?tɛɔnyó:k, n ɛyotihahtɛtyókwa:ók. (335) ne?
4 2 3 31 2
kho kye: nɛ: ne yɔɛjakɔ:shó?, nɛyoæhtó:ók. (336) ne? ti kho nɛ:kɛ:
4 2 3 1 2
n ɛká:nekɛɔnyó:k, n ɛka:nekowané?sé:k. (337) ne? ti ?ae? nɛ:
4 2 3 31 2
tɛwɔtiyenɔwó?khó:k, he nɔ?keyɛnó?tɛ?hé?t, ?o?kóɛja:tá:t, ne?ho wai
4 2 4 2 4 2
nisa?nikɔɛwé?óh. (338) ta: ne? wai ne tkaye:í?, nɛ: he niyóto?kta:-
3 21 2 4 2 3
tyé?. (339) nɛ: se?óh, he nɛyo:nekítkɛshó:k, hɛyóɛja:té:k, ?ɛya-
21 2 4 2 4 2 4 2
koya?takehashæ?kɛ:ók, ne? n ɔ:kwéh, ?o?tyɔtawɛ:nyé:?. (340) ne?
4 2 4 2 3 31 2
wai ne to?oiwánɔ?ko:wás, kotyæ:?táhkɔ ne ?ɔ:kwéh, tɛyakotawɛ-
4 2 4 2 3
nyé:h. (341) ne? wai ne wa:sé:?, ?ɛyɔtya?tákeskó?, ?o:nɛ tɔsaya-
31 2 4 2 4 2 3
wɛtɔ:tí?. (342) ne? tyotyéehtóh, ne? n o:nekanós, ne? ɛyɔtyæ:?ták.
21 2 4 2 4 2 3 31
(343) ta: wai to?oiwánɔ?ko:wás, nɛ:?otí:wahtɛ:tyɔ: he nisa?nikɔɛwé-
2 3 2 3
?óh. (344) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát. (345) nɛ: he se?óh,
31 2 4 3 31 2 4
ne? ti tɛwɔtiyenɔwó?khó:k, he nɔ?keyɛnó?tɛ?hé?t, ?o?kóɛja:tá:t.
2 4 2 4 2 3 31
(346) ne? ti ?ɛyɔhiyostahkó:ɔk, ta onɛ skɛ:nó?, ?ewɛnɔtóhohtɛ:tí?,
2 4 2 4 2 4
he ni:y o:?ka:tká?, hé:owe yɔɛjaté?, ne? o?khéya?takweni:yós, ne
2 4 2 4 2 4 2
?ɔ:kwéh, ?o?tyɔtawɛ:nyé:?. (347) nɛ: heyo:tó?k, kanyo:? katákhe-
4 2 3 31 2 4 2
nɔ:tyé?s, satká?wɛ hé:owe yɔɛjaté?, ne? hae?kwa ?onɔtyæ:?tahkóh.
4 2 2 3 31

here again. (330) They ask that it will continue in the same manner for the period of another year.

8. The Water

(331) And the entire group is thankful. (332) This is what you did on the earth. (333) You decided, "There will be springs on the earth. (334) And there will be brooks and flowing rivers. (335) And some will pass by under the earth. (336) And there will be ponds and lakes. (337) They too will work hand in hand, the way I fashion them on the earth." That is what you intended. (338) And it is true: it continues up to the present time. (339) You decided, "There will be springs on the earth to assist the people moving about." (340) It continues unchanged: the people moving about are using it. (341) They arise each new time at daybreak, (342) and the first thing they will use is water. (343) And it continues unchanged: it is functioning as you intended it. (344) Therefore let there be gratitude. (345) You decided, "They will work hand in hand, the way I fashion them on the earth. (346) It will be good for them, and they will flourish, all the things that I left on the earth. I did it for the benefit of the people moving about." (347) Moreover, the animals running about, that you left on the earth, make use of it too. (348) And we

(348) ta: ʔakwe: ti ʔoiwakwe:kóh, ʔahsɔ to ʔoiwánɔʔko:wás, ʔotí:-
2 4 2 2
wahtɛ:tyó:h, ta: nya:wɛ ti ʔahsɔ tkaye:iʔ óiwakwe:kɔ ʔohtɛ:tyó:h.
2 3 31
[Drum beat] (349) ta: neʔ ti shɔ: ne waʔakwatóisyók, neʔ nɛ:kɛ: ne
2 4 2
kato:ké:h, he nɔ:yoʔté:ɔk, ne ska:t hɛská:hóʔ, he nɛyónishéʔt,
4 2 4 2 4 2 3 2
[sung] kwá: híh.
2 31

[Song: *yowihiyah* etc., as on p. 90]

9. The Trees

(350) ta: tɛ:nɔténɔ:ɔnyóh, ti n e:kétyohkwakwe:kóh. (351) wai
2 4 2 3 31 2
nɛ: he niyáwɛʔóh, ne saʔníkóɛʔ. (352) neʔ wai ne seʔóh, neʔ ti n
4 2 3 31 2 4 2
ɛyotehatɔní:ak, hé:owe ʔoʔkóɛja:tá:t. (353) neʔ n ɛyothɔtóni:ak,
4 2 3 31 2 4
nɛtyóhsawáʔk. (354) neʔ ti ʔáeʔ, ʔɛyakoyaʔtakehashǽʔkɛ:ɔk ne
2 31 2 4 2
ʔɔ:kwéh, ne yóɛjaʔkéh, ʔoʔtyɔtawɛ:nyé:ʔ. (355) nɛ: he tekhni:
4 2 4 2 3 31 2
naʔtesaye:ɛ he teyoæwɛ:nyé:h, hé:owe yɔɛjaté?. (356) neʔ wai ne seʔɔ
4 2 3 31 2
kato:kɛ: shɔ: he nɛyɔnishéʔsé:k, nɛyoʔtáiɛhsé:k. (357) ta: kato:kɛ:
4 2 3 31 2
háeʔkwa nɛyónishéʔt, ʔo:n ɛkánɔʔnós, ne tɛkæ:wɛ:nyé:ʔ. (358) ta:
4 2 4 2 3 31 2
neʔ wai ne seʔóh, neʔ ti nɛ:ké:h, ʔɛyakoya?tataiaʔtahkó:ɔk n o:nɛ
4 2 4 2
ʔɛkánɔʔnós, teyoæwɛ:nyé:h, hé:owe yɔɛjaté?, neʔho wai nisaʔni-
4 2 4 2 4 2 3
kɔɛwéʔóh. (359) ta: neʔ wai ne seʔóh, neʔ ne tkaye:íʔ. (360) neʔ
31 2 4 2 3 31 2
ti ne tkaye:íʔ, háeʔkw ɛyótihsɛnɔye:tɔ:k nɛ: ʔɛwɔtí:otɔnyó:k. (361)
4 2 3 31
ʔɛyotehatɔní:ak hɛyóɛja:té:kʔ (362) ta: neʔho háeʔkwa nisaye:ɛ neʔ
2 3 31 2 3
ne sæ:kwéh. (363) nɛ: ne seʔóh, neʔ ti n ɛkakwe:níʔ, ʔonɔ́hkwaʔshǽʔ,
31 4 2
ʔɛyakotɔʔseʔó:ɔk ne ʔɔ:kwéh, ne yóɛjaʔkéh, ʔoʔtyɔtawɛ:nyé:ʔ. (364)
2 4 2 4 2 3 31
nɛ: ʔothɔtɔ:ni: hé:owe yɔejata:tyéʔ. (365) ta: neʔ wai ne tkaye:iʔ
2 3 31 2
kakwe:kɔ ʔotíhsɛnɔyɛ:tóʔ. (366) neʔ ne yeyɛtéihko:wá:h, tɛʔéti?kwa
3 31 2 4 2
nɔʔoɔtóʔtéʔ, neʔ waʔéihsa:kháʔ, kahatakɔ: hɛyótkɔ:ták. (367) neʔ
4 2 4 2 3 31 2
sɛʔɛ ne tkaye:íʔ, sheya:wi: ʔoyaʔtowéhtashǽʔ, ʔɛyeyɛtéiá:k, ti
4 2 4 2 4 2

believe that the whole thing still continues to function unchanged. And indeed we give thanks again that it all is continuing. (349) And now we ask only that it will continue in the same manner for the period of another year.

9. The Trees

(350) And the entire group is thankful. (351) This is what you intended. (352) You decided, "There will be forests growing on the earth. (353) It will begin with the brush. (354) It too will be of assistance to the people moving about on the earth." (355) You made two winds on the earth. (356) You decided, "It will always be just at a certain time that it will become warm. (357) And at a certain time, too, the wind will become cold." (358) And this is what you decided: "They will use it for heat when the wind becomes cold on the earth." That is what you intended. (359) And indeed this is what you decided. (360) "They will indeed also have names, the trees that will be standing about, (361) the forests growing on the earth." (362) And this also you did: you chose one. (363) You decided, "It can be a medicine to assist the people moving about on the earth, (364) the brush growing about on the earth. (365) And indeed they all have names. (366) People know well what kind of tree it is, when they go to look for it in the woods. (367) For indeed you gave them the power of thought, so that they will know which

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ni:ká:?, n ɛyakoyá?take:há?, ?ɛtkáiwatiyɔ:té?, ki?shéh. (368) ta: ne? wai ne tkaye:í?, to?oiwánɔ?ko:wás, honɔtyǽ:?tahkóh, he niyóto-?kta:tyé?. (369) ta: ne? kho he nisaye:éh. (370) ne? wai ne se?óh, tkaye:i? ae? ɛkæ:kó?, ne?ho ?ɛtkháwihtak ?ɛyɔkashǽ:?se?ne ?ɔ:kwéh, ne teyakotawɛnyé:h. (371) wai nɛ: he nisaye:éh, ne? ne kɛɔtato:-ké:h, ne? sæ:kwéh. (372) ne? ae? nɛ :yɔtɔ?éshɔnyó:?, n o:n ɛyót-kathó?, ?ɛtka:nekái?t, kato:kɛ: he niyó:wa?kéh. (373) ta: ne? wai nɛ: ne wahtá?, ?akwa:tóh. (374) to?oiwánɔ?ko:wás, watí:otɔnyó?, ne?ho nɛ: kahatakɔ:shó?. (375) ta: ne? háe?kwa ne to?oiwánɔ?ko:-wás, tohka:?a niyókwe?ta:ké:h, yeiwastéisthá? (376) ne? ne ?o?kak-we:ní?, kɛs wa?óhkeotó:?, n o:nɛ wa:sé:?, sayo?táiɛ tɔsakæ:wɛnyé:?, he yɔɛjaté?. (377) ta: ne? wai he nisaye:éh. (378) ne? wai ne ?i:sé:h, ne? ti kɛs n ɛyéhsɛnɔ:ní?, n ɛtwatyéehták, ?ɛyɔ:sté?t. (379) ne? wai ne ?i:sé:h, ne? ne ?owæ:nó?, ?akwas hɛwɔ:tó?. (380) ne? nɛ: n ɛyóte:wa:té?, n ɛtwɔtyéehták, n ɛyéhsɛnɔ:ní?. (381) ne? ti næ: nɛ:ké:h, ?ɛyékɛ:ya:té?, n o:n ɛwɔ:yawéthæ: shés?a: jistɔtá?shǽ?, ne?ho wai nisaye:éh. (382) ta: ne? wai nɛ:ké:h, ?ɛka:nekaka?ɔs-tahkó:ɔk, n o:nɛ ?ɛɔtí:ek, nɛ: shɛs?á:h, ?eotiya?tayéisták, tɛ:nɔté-nɔ:ɔnyó:?. (383) ta: ne?ho wai nɛ: niyáwɛ?óh, ne sa?níkóɛ?. (384) ta: ne? wai ne se?óh, n ɛtwɔtyéehták, hɛyé:nekɔ:nét, nɛ: wahtá?. (385) ne? wai ne se?óh, ne? hekáya?tí:h, n ɛyɔtɔ?éshɔnyó:?. (386) nɛ: he koya?takóhsotha? tkaye:í?, ?o:nɛ ?ae? sayótkathó?, he niyó:wa?ke nisáiwa:ó?. (387) ne? ti ne tkaye:í?, ?onóhkwa?shǽ?, ti yako:tó:?s, ne teyakotawɛnyé:h, ne?ho wai niyáwɛ?ɔ ne sa?níkóɛ?. (388) ta: ne? wai ne tkaye:í?, he niyóto?kta:tyé?, to?oiwánɔ?ko:was hɛnɔtyǽ:-?tahkwa? ne ?ɔ:kwe teyakotawɛnyé:h. (389) ta: ne? kwa: ne ?akwé:h,

one will be helpful when they may be badly off. (368) And indeed it continues unchanged; they are using it up to the present time. (369) And this also is what you did. (370) You decided, "I will indeed again choose one that will cause the people moving about to remember me." (371) This is what you did: you chose a certain tree. (372) "Again they will be grateful, when they see the sap dripping at a certain time." (373) And this we call the maple. (374) It continues unchanged: the trees are standing there in the forests. (375) And it continues also that a few persons pay attention to them. (376) It is always possible to tap them, when the wind becomes warm on the earth each new time. (377) And this is what you did. (378) You said, "They will store it away, first boiling it down." (379) You said, "It will become sugar. (380) They will put away the first of it; they will store it away. (381) They will get it out when the strawberries begin to appear." [53] That is what you did. (382) "And it will be a flavoring for them when they gather the strawberries. They will use it for their gatherings of thanksgiving." (383) And this is what you intended. (384) You decided, "It will begin when they drink the maple." (385) You decided, "They will simply be grateful, (386) those who remain, when they see it again," at the time which you set for the ceremonies. (387) "It will indeed be available as a medicine to those who are moving about." That is what you intended. (388) And it is true: it continues unchanged up to the present time. The people moving about are using it. (389)

[53] Lit. '(when) the berries will be between (the leaves)'.

ʔóiwakwe:kóh, ʔahsɔ to?oiwánɔ?ko:was ʔotí:wahtɛ:tyó:h. (390) ta:
nya:wɛ ti ʔahsɔ tkaye:íʔ, ʔahsɔ ʔóiwakwe:kɔ ʔohtɛ:tyó:h, he nisaʔ-
nikɔɛwéʔóh. (391) ta: neʔ ti hekáyaʔtí:h, ne tɔtayakwáɛʔ. (392) neʔ
ti ne waʔakwatɔ́isyók, nɛ: ne kato:ké:h, he nɔ:yoʔté:ɔk, nɛ: ne ska:t
hɛská:hóʔ, he nɛyónishéʔt, [sung] kwá: híh.

[Song: *to:kɛs neʔho watɔ́kothaʔ konehoːɔʔ* etc., as on p. 100]

10. The Animals

(393) ta onɛ wai ʔɔkwáhsawa:tyéʔ, teyɔkwaténo:nyɔtyéʔ, he
nyo:ʔnikɔɛwéʔɔh, n o:tyɛ:nóʔktaʔóh. (394) neʔ ti ne tɛ:nɔténɔ:ɔn-
yóh, hekétyohkwakwe:kóh. (395) wai nɛ: he nisaye:éh, hé:ɔwe
yɔɛjaté?. (396) neʔ wai ne seʔóh, neʔ ti ne ʔɛkyáʔtata:thó:ʔ, nɛ:
kanyó:ʔ, ʔɛkatakhenɔtyéʔsé:k. (397) neʔho nɛ: kahatakɔ:shóʔ,
ʔɛkatakhenɔtyéʔsé:k. (398) neʔ ti ne ʔaténo?shǽʔ, ti yakotɔʔseʔó:ɔk
ne ʔɔ:kwéh, teyakotawɛnyé:h. (399) neʔ ti ne nikanyoʔtáʔsʔá:h,
nɛtyóhsawáʔk. (400) neʔho nɛ: ʔoteháʔktatyéʔ, ʔɛwɔtitakhenɔ́t-
yeʔsé:k. (401) ʔo:nɛ nɛ: he niyóto?kta:tyéʔ, ʔo:nɛ tejakwaká:né:ʔ,
kanyóʔtowa:nés. (402) nɛ: he nisaye:ɛ seʔóh, neʔ ti n ɛska:tkáʔ,
ʔɛkanyoʔtowanéʔsé:k. (403) neʔ ɛkakwe:níʔ, ʔaténo?shæʔ o:nɔtoʔ-
seʔó:ɔk. (404) ta: tkaye:íʔ, he niyóto?kta:tyéʔs, teyakwaká:né:ʔ,
katákhenɔ:tyéʔs, ʔo:nɛ kanyóʔtowa:nés. (405) ta: neʔ wai ne
seʔóh, neʔ ti næ: ne kakwe:kóh, háeʔkwa ʔɛyótihsɛnɔye:tó:k. (406)
neʔho wai niyóʔté:h, ne ʔɔ:kwe teyakotawɛnyé:h. (407) neʔ wai
ne hɛʔɛ taʔa:yokwe:níʔ, na:yaké?, nɛ:ta neʔ nɛ: shaʔka:t hó:ɔwe
twakékɛ:nóʔ, shaʔtewatiyaʔtóʔté:h, nɛ: kanyo:ʔ katákhenɔ:tyéʔs.
(408) ta: neʔ wai shɔ: hekáyaʔti: n ɛyéyashó:ʔ, he noʔkayaʔtóʔtéʔ,
ʔo:nɛ ko:ké:h. (409) ta: nɛ: he niyóto?kta:tyéʔ, toʔoiwánɔʔko:wás,

And we believe that it all still continues to function unchanged. (390) And now indeed again there is thanks that it all still continues as you intended. (391) And we simply say it here again. (392) We ask that it will continue in the same manner for the period of another year.

10. The Animals

(393) And now we are going along giving thanks for what the Creator intended. (394) The entire group is thankful. (395) This is what you did on the earth. (396) You decided, "I shall establish various animals to run about. (397) There in the forests they will be running about. (398) They will be available as food to the people moving about. (399) It will begin with the small animals. (400) There at the edges of the forests they will be running about." (401) Now at the present time we see again the large animals. (402) For what you did was to decide, "I shall again provide the large animals, (403) which can be available to them as food." (404) And indeed up to the present time we see the large animals running about. (405) And you decided, "They too will all have names." (406) For this is how it is, where the people are moving about. (407) It would be impossible for people to say, "This is the same one I saw there before." For they look alike, the animals running about. (408) But people will simply give the names of the type of animals that they see. (409) And up to the present time it continues unchanged; they

?atɛ́nɔ?shɛ́?, ?ɔkwátɔ?se:?ɔ́h. (410) ka:ɛkwa nikɛɔtyé?, ne? ne
tkaye:í?, ne? nɛ:kɛ ?ɛka:nɛkaka?ɔ́stak n o:nɛ ?is ?o?sya?takwɛ-
niyó?hé?t. (411) ta: he niyóto?kta:tyé?, ?akwe: ?ɔ́iwakwe:kɔ́h,
?ahsɔ ?ohtɛ:tyɔ́:h. (412) nɛ: se?ɔ ne? ti tɛ:nɛ?nikɔɛwɛnyá?tha:k
nɛ: wa:tɔ hotiskɛ?ékehtɔ hotiya?tá:ni:yɔ́h. (413) nɛ: he nisaye:ɛ
se?ɔ́h, ne? ti næ: to:nɛ?nikɔɛwɛnyá?tɔ:ɔk nɛ:kɛ: he nɛ:we:? ɛkanɔ?-
nóstha:k hɛyóɛja:té:k. (414) ne?ho nɛ: kaeti?kwá:ɔwe kahatakɔ:
ne?ho hɛ:nɔtsistaké:ɔ?. (415) ta: ne? kwa: nɛ: he niyóto?kta:tyé?,
to?oiwánɔ?ko:wás. (416) hoti:wayéistɔ wa:t otiskɛ?ékehtɔ hoti-
ya?tá:ni:yɔ́h. (417) ne? tɛ:nɛ?nikɔɛwɛnyá?thá?, nɛ: kanyó:?, katák-
henɔ:tyé?s, hé:ɔwe yɔɛjaté?. (418) ta: ?akwe: ti ?ɔ́iwakwe:kɔ
?ahsɔ ?ohtɛ:tyɔ: he ni:yɔ: saiwihsá?ɔ́h. (419) ta: nya:wɛ ti ?ahsɔ
tkaye:í?, ?ɔ́iwakwe:k ohtɛ:tyɔ: he nisa?nikɔɛwé?ɔ́h. [Drum beat]
(420) ta: wa?akwatɔ́isyɔk ti hekáya?tí:h, ne? ne kato:ké:h, he nɔ:yo?-
té:ɔk, nɛ: ne ska:t hɛská:hó?, he nɛyónishé?t, [sung] kwá: híh.

[Song: *nya:wɛh* etc., as on p. 87]

11. The Birds

(421) ta: tɛ:nɔténo:ɔnyɔ́h, ne? n e:kétyohkwakwe:kɔ́h. (422) wai
nɛ: he nisaye:éh, se?ɔ ne? ti néh, tɛyonɔte?sætɛsyɔtyé?se:k ji?tɛ?ɔshɔ́?ɔ
niyɔɛjákɛ:yá:t. (423) ne?ho ti næ: hetkɛ heyawenɔ́:ɔk, he nitká-
shatɔ:tyé?s, nɛyóto?ktá?k. (424) ne? háe?kwa ne se?ɔ́h, kato:kɛ:
he niyó:wa?kéh, ?o:nɛ ne?ho to:nɔtawɛnyé:ák. (425) ne? n o:n
ɛyo?táiéɔk, ne teyoæwɛ:nyé:h, ta: ne?ho wai to:nɔtawɛnyé:ak, ne?ho
wai nisa?nikɔɛwé?ɔ́h. (426) ta: ne? ne tkaye:í?, he niyóto?kta:tyé?,
hoti:wayéistɔ háe?kwáh. (427) ne? háe?kwa ne nikaji?tá?s?á:h, si
nikáji?tá?s, niyo:tó?k, sasyɔ:ní:h. (428) ne? háe?kwa ne se?ɔ́h,

are available to us as food. (410) And indeed from time to time they will serve as a flavoring for the soup, when something is done for your benefit.[54] (411) And up to the present time we believe that it all still continues. (412) You decided, "They will always be a source of amusement for those who are called warriors, whose bodies are strong." (413) What you did was to decide, "It will be a source of amusement for them whenever it becomes cold on the earth, (414) wherever in the forest they put down their fires." (415) And up to the present time it continues unchanged. (416) They are doing as they should, those who are called warriors, whose bodies are strong. (417) They are using the animals running about on the earth as a source of amusement. (418) And we believe that it all still continues, all that you planned. (419) And now again there is thanks that it all continues as you intended. (420) And we ask simply that it may continue in the same manner for the period of another year.

11. The Birds

(421) And the entire group is thankful. (422) This is what you did: you decided, "Birds will spread their wings from just above the earth, (423) extending upward as high as the clouds." (424) You decided also, "At a certain time they will move about there. (425) When the wind is warm, then it is that they will move about." That is what you intended. (426) And it is true: up to the present time they too are performing their obligation. (427) And you made the birds, from the small ones to the larger ones. (428) You decided

[54] I.e. when a ceremony is performed.

tkaye:i? aténɔ?shæ? ɛyɔkwatɔ?sɛ?ó:ók. (429) ta: ne? wai ne se?ɔh,
2 3 31 2 4
ne? ti ne tkaye:í?. (430) nɛ: he niyó?té:h, teyoæwɛ:nyé:h, hé:owe
2 3 31 2 4 2 4 2 3
yɔɛjaté?. (431) ne? n o:nɛ ?ɛskanɔ?nós, he teyoæwɛ:nyé:h, ta: ne?
31 2 4 2 4 2
wai hé:owe tyo?táiɛ: ?ɛshénɔtkɔ:ták. (432) ta onɛ ne ?ɔ:kwéh,
3 31 2 4
tsiyakokwé:ó?, næ: tkaye:í?. (433) ne? n o:nɛ tɔtayo?táiéh, he
2 4 2 3 31 2 4 2
teyoæwɛ:nyé:h, ta onɛ wai sa:tiyá?ta?ti:hé?t, ha?tá:tiwɛnɔ:ké:h,
4 2 4 2 4
saɛnɔtí?stáɛ?, hatiweni:yó:h. (434) ta onɛ wai he ni:yɔ: koya?ta-
2 4 2 3 31 2 2
kóhsothá?, ne ?ɔ:kwéh. (435) ?o:nɛ sayɛwɛnó:ɔk, ?o:nɛ sawati:yó?,
4 3 31 2 4 2 4
ji?tɛ?ɔshó?ɔ watiwɛni:yó:h. (436) ta: ne?ho wai ne tkaye:í?, ?is
2 3 31 2 4 2
wáɔsashá:a?t, koya?takóhsothá?, tkaye:i? o:nɛ sayótkathó?. (437)
4 2 4 2 3 31
ne? wai n o?tyɔtenó:nyó:?, hekáya?ti: skɛ:nɔ? yɛnóhtɔnyóh. (438)
2 4 2 3 31
ta: ne? wai háe?kwa ne se?óh, ne? ne kakwe:kɔ ti n ɛyótihsɛnɔyɛ:-
2 4 2 3
tó:k. (439) ne? ti ne tkaye:í?, yeyɛtéihko:wá:h, he nɔ?kaya?tó?té?,
31 2 4 2 4 2 4
n o:nɛ wa?e:ké?. (440) ta: tkaye:í?, nɛ: hɛ?ɛ te?sáiwakɔ:tóh, hɛ?ɛ
2 3 21 2 4 2 4 2
tɔ?ósa:tikwe:ní?, hotiya?takɔhsóthá?, ne kakwe:k ó:sa:tiya:shó:?,
4 2 4 2 4
he niyotihséno?té:h, ?ɔkwé?owe:khá:?. (441) ta: ne? kwa: ne ?ak-
2 3 2 3 31 2
wé:h tkaye:i? ahsɔ ?óiwakwe:kɔ ?otí:wahtɛ:tyó:h, he nisa?ni-
4 2 4 2 3
kɔɛwé?óh. [Drum beat.] (442) ta: nya:wɛ ti ?ahsɔ tkaye:i? óiwak-
31 2
we:k ohtɛ:tyɔ: he nisa?nikɔɛwé?ɔh, ne?ho wai nɛyó?tɛ:ók, n ɔkwa?-
4 2 4 2
nikóɛ?, [sung] kwá: híh.
2 31

[Song: *yowihiyah* etc., as on p. 90]

12. The "Sisters"

(443) ta: tɛ:nɔténɔ:ɔnyóh, ti n e:kétyohkwakwe:kóh. (444) wai
2 4 2 3 31 2
nɛ:ké:h, he nisaye:ɛ se?óh, hé:ɔw ɛyóɛja:té:k, ne?ho ti ?ɛka:tká?,
4 2 3 2 4 2 4
ne skɛ:nó?, ?ɛ:nɛnɔhtɔnyó:ɔk. (445) ne?ho ti ?óiwakwe:kóh, to:-
2 4 2 3 1 4 2

moreover, that they would indeed be available to us as food. (429) And this you decided. (430) The way the wind is on the earth, (431) when the wind becomes cold again, then it is that they will head back to where it is warm. (432) But the people remain where they are. (433) When the wind becomes warm again, then they return. With all their voices they sing once more their beautiful songs. (434) And then all those people who remain (435) hear their voices again, when the birds with their beautiful voices return. (436) And then indeed they remember you, those who are left, when indeed they see them again. (437) They simply are thankful that they are happy. (438) And you decided also, "They all will have names." (439) People do indeed know well what kind they are when they see them. (440) And indeed it does not escape you that those who remain are no longer able to name them all, to give their Indian names. (441) And indeed we believe that it all still functions as you intended. (442) And again there is thanks that it all continues as you intended. And our minds will continue to be so.

12. The "Sisters"

(443) And the entire group is thankful. (444) This is what you did: you decided, "I shall leave on the earth for their happiness (445) all the things that they will be harvesting." That is what you in-

tihkwéɔtyé?, ne?ho wai nisa?nikɔewé?ɔh. (446) ta: ne? wai ne tkaye:í?, n o:nɛ tsa?ka:yó?, ka?níkɔ:iyó:h. (447) ?o:nɛ wai nɛ:ké:h, ?ɔkwatokéhsé:?, ?ɔkhí:owi: satéhɔ?shé?, he nɛyó?tɛ:ók, n o:nɛ: né?, ?ɛyákwathyo:wí?. (448) ne? wai n ɛyakwató:ɔk, ne? ne tewɛnɔté:-nɔ:té:?, ?akyóhehkɔ n o:nɛ ne?h ɛyákwathyo:wí?. (449) ta: tkaye:i? wai nɛ:ké:h, satká?wéh, hé:ɔwe yɔɛjaté?. (450) ne? ne se?ɔh, ?o:nɛ honɔ:hó?, to:nɔtátɛ?nya:ɛ? ne ?ɔ:kwéh, ne teyakotawɛnyé:h. (451) ne? ne yɔɛjakɔ: ?ɛɔtiyé:ɔk, ?a:hɔ? ti wɔtotyáhse:k ne?ho wai nisa?nikɔewé?ɔh. (452) ta: nɛ: he niyóto?kta:tyé?, teyakwaká:né:?, ?otɔ:-ní:h. (453) nɛ: ?ɔkyɔishæ:niyéhkóh, ha?tewɛ:níshækéh:h. (454) ha?téwahsɔtaké:h, ne? ɔkwatyé:?tahkóh. (455) ta onɛ tkaye:í?, ?ahs ɔkwaya?tá:ni:yóh, ne yóeja?kéh, teyɔkwatawɛnyé:h. (456) ta: ne?ho wai ni:ká:?, ?áɔ?e:sát. (457) nɛ: kato:kɛ: ne ti nisaye:éh, tesa?sehtó:tyé?, ne skɛ:nɔ? i:kɛ: ?a:yakwɛnɔhtónyó:ɔk, nɛ: nɛ:ké:h, ?ɔkwæ:hkó:tyé?. (458) ta: ne? ti hekáya?tí:h, n ató?eshɔ:nyók, satká?wéh, hé:ɔwe yɔɛjaté?. (459) ta: nya:wɛ ti ?ahsɔ tkaye:í?, ?óiwakwe:k ohtɛ:tyó:h, he ni:yɔ: saiwihsá?ɔh. [Drum beat] (460) ta: ne? ti shɔ: ne wa?akwatóisyók. (461) ne? ti nɛ:kɛ: ne kato:kɛ: he nɔ:yo?té:ɔk, nɛ: ne ska:t heská:hó?, he nɛyónishé?t, [sung] kwá: híh.

[Song: *wihiyah yowihiyah* etc., as on p. 94]

13. The Four Rituals

(462) ta onɛ wai ?ɔkwáhsawá:tyé?, ne? hekáya?tí:h, n ɔkwáto?é:-séh, he nioyɛno?tɛ?hé?ɔh, n o:tyɛ:nó?kta?ɔ hé tyɔhe?. (463) ta: hawe:?ó wáih, ke:i niyóiwá:ké:h, ?ɛkayé:tá?k, hé:ɔw ɛyóɛja:té:k. (464) ne? ti né:ké:h, tɛyɔkhnɔ:nyɔ?táhkwá:k, ne ?ɔ:kwéh, ne

tended. (446) And indeed when the Good Message came, (447) then it was explained to us. Your helpers told us the way it would be when we refer to them. (448) We shall say "the Sisters, our sustenance" when we talk about them. (449) And indeed you left them on the earth. (450) You decided, "The people moving about will take care of themselves. (451) They will put them in the earth and they will mature of their own accord." That is what you intended. (452) And up to the present time we see them growing. (453) They strengthen our breath every day. (454) Every night we are using them. (455) And now indeed we are still strong, we who move about on the earth. (456) And therefore let there be gratitude (457) that you are doing it in the same way, providing [55] them for our happiness, for us who are passing through. (458) And there is simply gratitude that you left them on the earth. (459) And again there is thanks that it all continues, all that you planned. (460) And we ask only (461) that it will continue in the same manner for the period of another year.

13. The Four Rituals

(462) And now we are going along giving thanks; we are simply grateful for the works of Our Creator. (463) And he decided, "The Four Rituals will be there on the earth. (464) The people moving

[55] Lit. 'dropping, letting fall'.

yóɛjá?kéh, ?o?tyɔtawɛ:nyé:?. (465) ta: ne? wai ne tkaye:í?, ne?
3 4 2 4 41 4 5 4

n ostówæ?kó:wá:h, konéoó?, kanɛ:hwé?kó:wá:h, ?ató:wé?, ne?
52 3 3 412 3 4 42 3 4 41 2 3

ke:i niyóiwá:ké:h, hotká?wéh. (466) ne? tɛyɔkhnɔ:nyɔ?táhkwá:k,
4 42 3 3 4 41 5 25 3

hawé:?óh, n o:tyɛ:nó?kta?óh. (467) ta: né? wáih, ?otí:wahté:tyó:h,
3 41 2 4 3 4 31 4 5 23 3 4 4 2

wɛ:níshæté?. (468) n e:káyá?tí:h, n ɔkwátɔ?é:séh, he nioyɛno?-
2 3 31 5 23 3 41 2 3 2 3

tɛ?hé?óh. (469) hawe:?ó tih, ne? ne konéoɔ?, tekaɛnókɛhkéh. (470)
2 4 41 3 5 3 3 53 3 5 2 41

?ɛwó:tó?, ne?ho ?ɛtyewení:tké?t, niyókwe?tá:ké:h, koya?takóh-
3 31 2 3 4 41 2 3 4 41 2 2 3

sothá?. (471) ta: né? wáih, ?ɔkwatyæ:?tahkó:tyé?, ?ɔkwathyo-
31 3 5 23 3 4 41 2 3

wíatye?. (472) ta: ne? wai he nio?nikɔɛwé?ɔh, n o:tyɛ:nó?kta?ɔ hé
42 1 4 5 4 31 3 2 4

tyɔhe?. (473) ta: nya:wɛ ti ?ahsɔ tkáye:í?, ?óiwakwe:k ohté:tyó:h,
2 1 4 5 2 3 3 4 41 2

he nioiwíhsa?óh. (474) ta: wa?akwatóisyók, ti hekáya?tí:h, nɛ: ne
2 3 31 4 52 3 3 4 41 2 4

kato:ké:h, he nɔ:yo?té:ók, ne ska:t hɛská:hó?, he nɛyónishe?t.
52 3 3 4 412 2 3 31 2 2 4 1

[sung] kwá: híh.
31 31

[Song: *yowihiyah* etc., as on p. 90]

14. The Wind

(475) ta: tɛ:nɔténɔ:ɔnyóh, ne? n e:kétyohkwakwé:kɔh. (476)
4 5 5 2 3 3 4 4 2 1

?o:nɛ wai wa:é?, ?o?kyɛné:tá?t, ?o?kóɛja:tá:t? (477) ta: ne? ti
4 5 5 5 2 3 3 4 4 1 4

ne tkaye:í?, hawé:?óh, ?ewɔkatéhɔ?shɛ:tá?k tíh. (478) ne? ne
5 4 52 3 2 3 4 4 1 4 41 4

hekæ:hkwé?skwá: nɔ?wó:tíh, ne?ho hosyɔ:ní:h. (479) ne? ti næ:
5 5 2 3 3 4 4 1 4

?ɛyota?éoó:k, skɛnó?ɔ: nɛtyoyé:ók, ?ɛyotkaható:ók. (480) ne?ho
5 2 3 3 4 3 4 1 2 2 3 2 4 4 1 4

ti næ: ?ɛtyawehtó:tyé?, ne tɛkæ:wé:nyé:?, skɛ:nɔ? ɛyɛnɔhtó:nyó:?,
5 2 3 3 4 4 1 2 2 3 2 4 4 1 2

?ɔ:kwéh, ?o?tyɔtawɛ:nyé:?. (481) ta: tkaye:í?, wai he niyóto?ktá:-
4 2 4 4 4 1 3 5 4 5 5 2

tyé?, ne? n ɔkwa?nikɔiyóstáhkóh, he niyó?hasté?, teyoǽwɛ:nyé:h.
3 3 4 4 1 2 2 4 2 3 3 3 1

(482) hɛ?ɛ ne?ho te?ó?té:h, ná:yo?há:sté:k, ta:kæ:wényé:?, hé:ɔwe
5 2 3 4 1 2 3 4 1 2 4 4 1 2 4

ni:wá?, twanɔkenyó?, wa:t ɔkwé?ɔ:wéh. (483) ta: ne?ho nɛ:
4 1 2 3 1 2 2 3 3 1 4

niyó?té:h, ?ɔkhí:owí:h, hatiɔyá?ké:onɔ?. (484) ne? wai ne hó:né:h,
5 2 3 3 4 2 3 2 4 1 5 5 2 3

about on the earth will use them for thanking me." (465) And indeed they are the Feather Dance, the Thanksgiving Dance, the Bowl Game, and the Personal Chant, the Four Rituals which he provided. (466) "They will use them for thanking me," the Creator decided. (467) And the rituals are in progress today. (468) We are simply grateful for his creations. (469) He decided on the *konéoɔ?* between the songs. (470) "They will come to recite it, the people who remain." (471) And we are using it; we are reciting it. (472) And that is what Our Creator intended. (473) And again there is thanks indeed that it all continues as he planned. (474) And we ask simply that it will continue in the same manner for the period of another year.

14. The Wind

(475) And the entire group is thankful. (476) Now he thought, "I have finished the creation of the earth." (477) And indeed he decided, "I shall have helpers." (478) In the west he made it. (479) It would be covered by a veil; slowly it would move and revolve. (480) From there the wind would be coming, and the people moving about would be happy. (481) And indeed up to the present time we are content with the strength of the wind. (482) It is not such that the wind would be strong, where those of us who are called Indians dwell. (483) And it is so: the Sky Dwellers told us. (484)

ne? ti ne ?ákwé:h, ?ɛyótkathó?, ne shenó:kshɔ?. (485) n o:nɛ
4 23 3 4 23 3 41 4
tsiɔwó:wi:atyé? shetwakowá:néh, kanyotáiyo?. (486) ne? wai ne
5 2 3 4 41 2 3 41 5 4
hɔwéɔhsé:h, ne? ne ?akwé:h, ?ɛyótkatho? shenó:kshó?, n o:ɛtó:k-
52 3 4 12 2 3 2 4 41 2 3 2 4
wá:h. (487) né? nɛ:kɛ:h, ne?ho nɛya:wéh. (488) ne? n ɛkakwé:ní?
41 5 23 4 41 5 51 4
tɛkæ:wé:nyé:?, ?ɛyó?hastéh. (489) ne? ti kho ne ?ákwé:h, ne? ne
41 2 2 3 41 5 23 3
ká:ɛkwáh, n a:?tɛkaké:sé:?, hé:ɔwéh, yɔɛjaté?. (490) ta: né:h, he
4 1 2 4 41 2 4 1 2 3 41 4 5 5
niyóto?ktá:tyé?, ?ɔkwaya?takɔhsóthá?. (491) ?o:né wáih, twatká:-
4 5 52 3 3 4 41 3 5 23 3 41
thwás, ne?ho niyá:wés, ne? shó: n í?, n ɔkwátæ?swí:yó:h, hɛ?ɛ ne?ho
2 3 41 2 5 52 3 3 41 2 3
te?á:wés, hé:ɔw ɔkwákwé:ó?. (492) ne? kwa: ne tkáye:í?, ?ɛhni:-
41 2 3 2 3 31 5 2 3 2 4
wakwáihsí?, ne?ho niyá:wɛs. (493) ta: káiwakwɛní:yó? waih, he
41 2 2 3 2 41 5 52 3 2 3
nyo:tiyé:éh, hatiɔyá?ké:ónɔ?. (494) ne? wai ne hó:né:h, ne? ne
412 3 2 4 41 5 52 3 3
heyó:éh, ne? ɔkwatkáɛɔ?. (495) ne? hɛ?ɛ sí:kwá:h, thá:yo?há:stéh,
412 3 2 4 41 3 41 2 3 41 2
?a:watkáhatóh. (496) ta: ne?ho tí shó:h, nitká:té?, n ɔkwa?nikɔi-
3 4 41 3 5 23 3 41 2 2
yóstahkóh. (497) ta: ?áɔ?e:sát, hekáya?tí:h. (498) ta: nya:wɛ ti
4 41 3 5 2 3 2 3 41 4
?ahsɔ tkayé:í?, ?ohté:tyó:h, he nioiwíhsa?óh, n o:tyɛ:nó?kta?óh.
523 3 41 2 3 4 1 2 3 2 3 31
[Drum beat] (499) ta:ne? ti ne wa?akwatóisyók, ne? nɛ: ne katɔ́:ké:h,
4 52 3 4 41 2
he nɔ:yo?té:ók, nɛ: né ska:t hɛská:hó?, neyónishé?t, [sung] kwá: híh.
2 3 412 3 4 2 3 41 2 2 4 1 2 31 31

[Song: *to:kɛs ne?ho watɔ́kotha? koneho*:ɔ? etc., as on p. 100]

15. The Thunderers

(500) ta: tɛ:nɔténɔ:ɔnyóh, ne? n e:kétyohkwakwe:kóh. (501)
2 4 2 3 31
wai nɛ: he nisaye:éh, se? ɛwɔkatéhɔ?she:tá?k, hekæ:hkwé?skwa:
2 4 2 4 2
nɔ?wɔ:tíh, ?é:ni?tyɔ:tá?k. (502) ne? ti næ: ne?ho tɛ:nɔtawɛnyé:?,
4 2 3 31 2 4
hé:ɔwe nikáshatɔ:tyé?s. (503) ne? ti næ: ne ?o:nekasé:?, ?ɛɔtía-
2 3 31 2 4 2
wi?sé:k, ne?ho wai né:h, nisa?nikɔɛwé?óh. (504) ta: ne? wai ?ae?
4 2 2 3 31 2
ne tkaye:í?, ?ɔkwatokéhsé:?. (505) ne? wai ne sɛ?óh, ne? ne kanɔ:-
4 2 3 31 2 4 2
kshǽ?, n o:nɛ ne ?ɛyakwathyónya:né?, ?ɛɔtiyá?taté:k. (506) ta:
4 2 4 2 3 31 2

They said, "We believe that your kinsmen will see it." (485) It was when they were telling our great one, Handsome Lake. (486) They told him, "We believe that your kinsmen will see it in the future. (487) This will happen. (488) The wind can become strong. (489) And we believe that it will scrape off everything on the earth." (490) And up to the present time we who remain (491) see the way it happens. We are the ones who have good luck; it does not happen in the spots where we are located. (492) We can indeed attest to what happens. (493) For it is true what the Sky Dwellers said. (494) They said, "It is the most important thing for us to watch, (495) that it does not become too strong in its revolving." (496) And it is just the right strength, that we are content. (497) And let there simply be gratitude. (498) And indeed again there is thanks that it continues as the Creator planned. (499) And we ask that it will continue in the same manner for the period of another year.

15. The Thunderers

(500) And the entire group is thankful. (501) This is what you did: you decided, "I shall have helpers who live in the west. (502) They will move about among the clouds, (503) carrying fresh water." That is what you intended. (504) And this too was indeed explained to us. (505) You decided that there will be a relationship when we want to refer to them. (506) And we say "our grandparents, *hiʔnɔʔ*,

ne? nɛ: n akwa:tóh, ne? ne ?akhíhso:t hi?nó?, hatiwɛnotatyé?s. (507)
4 2 4 2 3 31

ne? wai nɛ: se?óh, ne? n o:nekasé:?, ?ɛɔtíawi?se:k ?éɔtiɛtosæ:hse:k
2 4 2 4 2

he ni:yɔ: satká?wɛ ?a:hɔ? watɔ:níh. (508) ne? kho ne se?óh, ne?
3 31 2 4 2

ti n o:nekasé:?, ?o:nɔnya:nɔtyé?sé:k. (509) nɛ: ?otíhahtɛtyɔkwéh,
4 2 3 31 2 4

nɛ: kho ka:nekɛɔnyó?, ka:nekowa:nés. (510) nɛ: kho ?o:nékitkɛ:-
2 4 2 3 31 2

shó?, se?ɔ ?o:nekase:? ti yonɔtɔ?se?ó:ɔk. (511) ta: ne? kh ae?kwa
4 2 3 1 2

sheiwakéistaní:h, nɛ: ?akhíhso:t hi?nó?, hatiwɛnotatyé?s. (512) nɛ:
4 2 4 2 3 31 2

he nisaye:éh, ne? wai ne yɔɛjakɔ: hesá:a nɛ: ne kanyó?towa:nés.
4 2 3 31

(513) ne? shɔ: ?a:kakwe:ní?, ?ɔ:sayákohtɛ:tye:t ne ?ɔ:kwe teyako-
2 4 2 3

tawɛnyé:h. (514) nɛ: ne ?á:yɔtka:thó?, he niyoya?tánæ:ækwát.
31 2 4 2 3 31

(515) ta: ne? wai sheiwakéista:ni: hotíto:ækɔne?ho yɔéjakó:h. (516)
2 3 31

ta: ?akwe: háe?kwa hoti:wayéistɔ he niyóiwa? hati:wayɛtáhkóh.
2 3 31

(517) ta: nya:wɛ ti ?ahsɔ tkaye:í?, ?ohtɛ:tyó:h, he nisa?nikɔewé?óh.
2 4 2 4 2 3 31

[Drum beat] (518) ta: ne? ti ne wa?akwatóisyók, kato:ké:h, he
2 4 2 4 2

nɔ:yo?té:ɔk, nɛ: ne ska:t hɛská:hó?, nɛyónishé?t, [sung] kwá: híh.
4 2 4 2 3 2 3 41

[Song: *wihiyah yowihiyah* etc., as on p. 94]

16. The Sun

(519) ta: tɛ:nɔténɔ:ɔnyóh, ne? n e:kétyohkwakwe:kóh. (520) wai
2 4 2 3 31 2

nɛ: he nisaye:éh, se?ɔ ti ne? ti n ɛkéɔya:té:k, hetkɛ no:tinó?ɛ:ɛtíh,
4 2 4 2 4

ne ?ɔ:kwéh, teyakotawɛnyé:h. (521) ne? wai ne se?óh, ne? ti n
2 2 3 31 2 4 2

ɛwɔkatého?shɛ:tá?k, hé:ɔw ɛkéɔya:té:k. (522) ne? ti næ: ne?ho
4 2 3 31 2

to:tawénye:ák, hé:ɔw ɛkéɔya:té:k. (523) ne? ti næ: ?ɛkaiwayɛtáh-
4 2 3 31 2

kó:ɔk, to:hathé?tó:ɔk, he nɔ?keyɛnó?tɛ?hé?t, hé:ɔwe yɔɛjaté?. (524)
4 2 4 2 4 2 3 31

ne?nekato:kɛ: he:kwa: ?ɛthéhtahkwá:k, kato:kɛ: kho he:kwá:h, hɛ:-
2 4 2 4 2

ethá:k. (525) ta: ne? wai ne se?óh, ne? ti ne ?ɛwé:nishætenyó:k, ti
31 2 4 2 4 2

?ɛkayasó:ɔk. (526) ta: tkaye:í?, wai nɛ: ?ɔkwé:nishæ:té?, wáiwaye:-
3 1 2 4 2 4 2

the Thunderers." (507) You decided that they will always carry fresh water and sprinkle the gardens, all the things that you provided that grow of their own accord. (508) And you decided also that they will always furnish fresh water (509) for the flowing rivers and the ponds and lakes, (510) and the springs as well. You decided that fresh water will always be available to them.[56] (511) And you also gave our grandparents, *hiʔnɔʔ*, the Thunderers, an added responsibility. (512) This is what you did: under the earth you put the large animals. (513) For it might be that the people moving about could die (514) of fright if they saw them. (515) And you gave them[57] the added responsibility of holding them down under the earth.[58] (516) And we believe that they too are carrying out the responsibility that was assigned them. (517) And again there is thanks indeed that it continues as you intended. (518) And we ask that it will continue in the same manner for the period of another year.

16. The Sun

(519) And the entire group is thankful. (520) This is what you did: you decided, "There will be a sky above the heads of the people moving about." (521) You decided, "I shall have a helper in the sky. (522) There in the sky he will move about. (523) It will be his responsibility to make it light for my creations on the earth. (524) He will always come from a certain direction, and he will always go in a certain direction." (525) And you decided, "They will be called 'days'." (526) And it is true: he is doing what he is

[56] I.e. to the plants.

[57] I.e. the Thunderers.

[58] There is a tradition that large animals, too frightening for people to look upon, were put underground by the Creator, who assigned the Thunderers to see that they stayed there.

ís, ne?ho hotǽ?nɛta:ktɔ hé:ɔwe kéɔyaté?. (527) ta: ne? kwa: nɛ se?ɔ
4 2 3 21 2
kanɔ:kshǽ?, n o:nɛ nɛ? ɛyɔthyonyá:né?, ne ?ɔ:kwéh, teyakotawɛn-
4 2 4 2 4 2 3
yé:h. (528) ta: ne? wai nɛ: ?ɛte:kha:? shakwáhji? kǽ:hkwá:?.
31 2 3 31
(529) ta: ne? wai ne ?óiwake: nɔ: næ: hehsi:wakéistani: ?óiwakwe:kɔ
2
tha?akwáiwayɛte:íh. (530) ta: næ: shɔ: niyoiwa? ɔkwénɔhtó?, ta:
3 31 2 4 2
?akwe: ?óiwakwe:kɔ hoiwayéistóh. (531) ne? ne tkaye:i? teyohat-
3 31 2
hétsi:yo: ?o:nɛ ne?ho ?o?tyakwatawɛnye:? hé:ɔwe yɔɛjaté?. (532)
3 31
ne? kho ne tkaye:i? o?táiɛ: teyoæwɛ:nyé:h, ne? haiwayétahkóh.
2 4 2 3 31
(533) ne? ne tkaye:í?, ?o?wɛnɔtóhɔhtɛ:tí?, he ni:yɔ: ?is satká?wɛ
2 4 2 4 2
?a:hɔ? watɔ:ni hé:ɔwe yɔɛjaté?. (534) ta: ne? ti næ: ?akwe: ?óiwak-
3 31 2
we:kɔ hoiwayéistóh. (535) ta: nya:wɛ ti ?ahsɔ tkaye:í?, ?óiwakwe:kɔ
3 31 2 4 2
hoiwayeistó:tyé?s, he niyóiwa? hehsíɔta:s?óh. [Drum beat] (536) ta:
4 2 3 31 2
ne? ti hekáya?ti: ne wa?akwatóisyók. (537) ne? ti nɛ:kɛ: ne kato:kɛ:
3 31 2
he nɔ:yo?té:ɔk, nɛ: ne ska:t hɛská:hó?, he nɛyónishé?t, [sung] kwá:
4 2 4 2 3 2 3
híh.
31

[Song: *nya:wɛh* etc., as on p. 87]

17. The Moon

(538) ta: tɛ:nɔténɔ:ɔnyóh, ne? n e:kétyohkwakwe:kóh. (539)
2 4 2 3 3 1
wai nɛ: he nisaye:éh, hé:ɔwe kéɔyaté?. (540) ne? wai ne ?o?kí?,
2 4 2 3 3 1 2 4
ne? ne kato:kɛ: he nisaye:éh. (541) ne? ne kato:kɛ: he nɛyónishé?t,
2 3 3 1 2 4
tɛyohathéhsé:k, hé:ɔw ɛyóɛja:té:k, ta on ɛswóte:ɔnós. (542) ne?
2 4 4 2 3 3 1 2
wai ne se?óh, ne? ti neh, ?ɛyakoya?táɛ?he?sé:k, ne ?ɔ:kwéh, ne
4 2 2 4 2 4 2
teyakotawɛnyé:h, n o:n ɛwóte:ɔnós. (543) ne? ti ne ha?tɛskayé-
2 3 3 1 2
ta?sé?, he yeyá?tayɛtatyé?, ne?ho wai nisa?nikɔewé?óh. (544) ta:
4 2 4 2 3 3 1 2
ne? kwa: ne se?óh, ne?ho ki?shɛ nɛya:wéh. (545) ne? ne káɛti?kwa
4 2 3 3 1 2
niyo:wé?, tayakohsóta?ís. (546) ta: ne? wai ne se?óh, ne? ne thika:-
4 2 3 31 2 4 2

supposed to do today, attached there to the sky. (527) And you decided, "There will be a relationship when they want to refer to it, the people moving about." (528) It is "our elder brother, the sun". (529) And you gave him the responsibility for various things, if we were only aware of everything. (530) For we know but a small amount, but we believe that he has done all that he was obligated to do. (531) There is indeed beautiful daylight now for us who move about on the earth. (532) And indeed the warm wind is also his responsibility. (533) Indeed all the things are flourishing that you left on the earth to grow of their own accord. (534) And we believe that he has done all that he was obligated to do. (535) And again there is thanks indeed that he is carrying out the entire assignment that you gave him. (536) And we ask only (537) that it will continue in the same manner for the period of another year.

17. The Moon

(538) And the entire group is thankful. (539) This is what you did in the sky. (540) As I said, you did it in a certain way. (541) "For a certain period it will be light on the earth, and then it will become dark again." (542) You decided, "The people moving about will rest when it becomes dark. (543) Their bodies will then return to normal." That is what you intended. (544) And you decided, "It will perhaps happen (545) that they will run into darkness somewhere at a distance." (546) And you decided, "There will be another

té?, ti ?eskǽ:hkwá:a?k, hé:ɔw ɛkéɔya:té:k. (547) ne? ti háe?kwa
4 2 4 2 3 31 2

næ: ne ha?tɛyakoshɛtá?ɔ:ɔk?a teyakohathe?tó:ɔk. (548) ?ɛkakwe:-
2

ní?, ?ɛyakoya?tatókɛsták, ne ?ɔ:kwe teyakotawɛnyé:h, hé:ɔw ɛjótkɔ:-
4 2 2 2

ták, hé:ɔwe tyakoyaké?óh. (549) ta: ne?ho wai ne tkaye:í?, ?oiwa-
2 3 31 2 4 2

yeistó:tyé?s, he niyóto?kta:tyé?. (550) ta: ne? wai ne kanɔ:kshæ?
4 2 3 31 2

háe?kwa sɔ:ni: hé:ɔwe yeyá?taté?. (551) ne? wai nɛ: ne se?óh, ne?
3 31 2 4 2

n akhíhso:t sóɛkha:? kǽ:hkwá:?, ne?ho nɛyakwaye:há:k, n o:nɛ
4 2 3

ne?h ɛyákwathyo:wí?. (552) ta: ne? wai ne tkaye:í?, koiwayeistó:-
3 21 2 4 2

tyé?s, he niyóto?kta:tyé?. (553) nɛ: he nisaye:éh, ne? næ: ne tɛka-
4 2 3 31 2 4 2

tenyóhsé:k, he niyó?té:h, ?otǽhkwahtɛ:tyó:h. (554) ne? ti næ: n
4 2 4 2 3 31 2

ɛwɔtɛ:ní?to?kthá:k, ne?ho wai nisaye:éh. (555) ne? ti næ: ?ɛyakotɛ-
4 2 3 31 2

nɔ?kæ:htashɛtáhkɔ:ɔk ne ?ɔ:kwe he nɛyakotkɛistó:tyé?, ne?ho wai
4 2

nisa?nikɔɛwé?óh. (556) ta: nɛ: ne? kho háe?kwa yeiwayétahkóh.
3 31 2 3 31

(557) nɛ: he nisaye:ɛ yeya?taté?, ne wɛnóthɔwi:sas ne?ho ?ɛtya-
2 4 2

wehtó:tyé? wa:se:? teotitá?ɔ:ɔtye? n a:tiksa?shó?óh. (558) ta:
3 31 2

tkaye:i? hae?kwa koiwayéistɔ koti:wahtétya?tɔ he niyóto?kta:tye?
he niyóiwa? shéiɔta:s?óh. (559) ta: ne? wai ne hekáya?tí:h, ?akwe:
3 31 2 4 2

?óiwakwe:kɔ koiwayéistɔ he niyóiwá?, shéiɔta:s?óh. (560) ta: nya:-
4 3 31 2

wɛ ti ?ahsɔ tkaye:i? oiwakwe:k ohtɛ:tyɔ: he nisa?nikɔɛwé?óh. (561)
3 31

ta: wa?akwatóisyɔk ti hekáya?ti: nɛ: ne kato:kɛ: he nɔ:yo?té:ɔk,
2 4

ne ska:t hɛská:hó, he nɛyónishe?t, [sung] kwá: híh.
2 4 2 3 2 2 31

[Song: *wihiyah yowihiyah* etc., as on p. 94]

18. The Stars

(562) ta: teyɔkwaténɔ:nyɔtyé?, ne? ɔkwathyowíatyé?, nioyɛno?tɛ?-
3 4 41 2 3 31 2 2 3 2

hé?óh, hotyɛ:nó?kta?ɔ hé tyɔhe?. (563) ta: hawe:?ó waih, hé:ɔw
3 12 3 2 3 2 4 1 3 4 3 3

ɛkéɔyá:té:k, n o:tyɛ:nó?kta?óh. (564) ne? wai ne tkáye:í?, ?ɛka-
1 4 41 12 3 1 3 31 4 2 3

jistánohkwa:ó?, n o:n ɛwóté:ɔnos. (565) ne? ti n ɛkajihsɔ?tahsí:-
4 412 3 2 3 4 1 4 41

orb in the sky. (547) It will be a sort of guide for their steps, providing them with light. (548) It will be able to direct the people moving about back to their homes, to where they came from. (549) And it is true: it is carrying out its responsibility up to the present time. (550) And you also made a relationship with respect to her. (551) You decided, " 'Our grandmother, the moon', that is what they will say when they refer to her." (552) And it is true: she is carrying our her responsibility up to the present time. (553) This is what you said: "The moon will change its form as it goes along. (554) It will always come to the end of a phase." That is what you said. (555) "People will use her to measure by as they are moving along." That is what you intended. (556) And this too is her added responsibility. (557) You made it so that new infants, the children, will come from the women. (558) And indeed she is continuing to perform her obligation too, up to the present time, the responsibility you assigned her. (559) And we believe simply that she is carrying out the entire assignment that you gave her. (560) And again there is thanks indeed that it all continues as you intended. (561) And we ask simply that it will continue in the same manner for the period of another year.

18. The Stars

(562) And we are being thankful, speaking of the works of Our Creator. (563) And the Creator decided, "In the sky (564) there will be stars when it becomes dark. (565) Stars will indeed be ar-

æ?k, hé:ɔw ɛkéɔya:té:k. (566) ne? ti yakotya?tasyɔnya?táhkó:ɔ́k,
2 3 1 3 31 2 1 3 312

n o:n ɛyɔtotáhsí?, nɛ: ?ethíhsó:t, sɔ́ckhá:?, ká:hkwá:?. (567) ta
3 2 4 12 3 12 31 12 2 31 3

?oiwakéistɔ háe?kwáh, hati:wayɛtáhkɔ́h. (568) tkaye:i?, hoiwayɛɔn-
4 41 12 2 3 2 1 3 41 3 4 4

yá:nó?, ?ɛyakotɛnɔ?kæ:htashɛtáhkɔ:ɔ́k, né ?ɔ:kwéh, teyakotawɛn-
41 12 3 2 3 412 4 1 2 3

yé:h. (569) nɛ: he nyo:yé:éh, hawé:?ɔ́h, ne? ne kakwé:kɔ́h, ?ɛyɔ́hsɛ-
41 4 412 3 41 2 4 41 3 3

nɔyé:tɔ́:k, he ní:yɔ́:h, ?ɛyojihsɔ́?tǽ:?k. (570) ne? ti ne ?ɛyɛyɛ-
31 23 3 12 3 2 31 4 4

téiá:k, ne ?ɔ́:kwéh, teyakotawɛnyé:h. (571) ?ɛkakwé:ní?, háe?k-
412 4 41 23 3 31 4 413 31

wáh, né?, ?ɛyakoya?tatókɛsták, ?ɛyakohsóta?ís, ne?hó waíh, nio?ni-
12 3 3 1 3 4 1 12 3 2 3 1 12 3 12 2

kɔɛwé?ɔh. (572) ta: ne? kwa: ne tkaye:í?, hoti:wayéistɔ́h, he
4 1 4 5 45 51 2 4

niyóiwá? nǽ:h, hakɔiótas?ɔ́h. (573) ne? wai nǽ: ne?hóh, tayawehtɔ́:-
41 3 2 2 4 41 5 3 3 4

tyé?. (574) nɛ: he hawé:?ɔ́h, ?ɛyoti:nekahsónye?sé:k, he ni:yɔ:
41 5 52 3 3 43 4 3 12 3 2

hotká?wɛ ?a:hó? watɔ́:nih. (575) ne? nɛ: ne hawé:?ɔ́h, ne? nɛ:
4 1 4 41 4 3 4 41 23 3

tkáye:í?, ?ɛwɔti:nékehá:k, he niwáhsɔ:tí:s. (576) ta: ne? ne tka-
2 3 2 3 4 23 2 3 31 4 5

ye:i? setéhjiáh, ?etwatya?tákeskó?, ne? wai ne tkáye:í?, teyáɔkó:h,
4 5 4 5 12 2 3 4 1 2 3 4 1 2 3 31 2

ne ?asté:kwá:h. (577) ne? ne tkaye:i? o?á:yé?, ne ?asté:kwá:h.
3 2 4 41 5 52 3 3 2 4 41

(578) ne? ne?ho tayawehtɔ́:tyé?, watí:neké:ha? tkáye:í?, nɛ:né?hóh,
5 4 5 52 3 2 3 41 3 4 1 2 4 2

hati:wayɛtáhkɔ́h, kajihsɔ?táhsí:a?. (579) ta: ?itwe: wai háe?kwáh,
1 2 8 2 3 4 4 1 4 5 4 52 3

hoti:wayéistɔ́h, he niyóiwá?, hati:wayɛtáhkɔ́h. (580) tkaye:í?,
1 3 31 2 2 31 2 2 3 2 3 31 2 4

háe?kwa kéɔnyɔ́?, ?ahsɔ́h, ne koya?takóhsothá?, kotɛnɔ?kæ:htashɛ-
4 41 3 3 2 3 2 3 4 1 2 3

táhkɔ́h, ne teyakotáwɛnyé:h, ne ?ɔ:kwéh. (581) ta: ne? wai ne
2 3 4 1 2 3 31 4 5

tkaye:i? áɔ?e:sát, nɛ: he niyóiwá?, hawé:?ɔ́h, ne? ɛyakotɛnɔ?kæ:-
52 3 3 41 2 3 41 2 3

htashɛtáhkɔ́:ɔk. (582) ta: nya:wɛ ti ?ahsɔ́ tkáye:í?, hoti:wayéistɔ́h,
4 1 4 5 2 3 2 3 41 2

nɛ: he niyóto?ktá:tyé?, he niyóiwá?, hati:wayɛtáhkɔ́h. [Drum beat]
3 2 3 31 2 2 31 2 2 3 2 3 31

(583) ta: ne? ti hekáya?tí:h, ne wa?akwatɔ́isyɔ́k. (584) ne? nɛ:ké:h,
4 5 23 3 2 4 41 5 5 23

ne katɔ́:ké:h, he nɔ:yo?té:ɔ́k, ne ska:t hɛská:hó?, he nɛyónishé?t,
3 4 23 3 4 412 3 2 41 2 3 4 1 2

[sung] kwá: híh.
41 41

[Song: *nya:wɛh* etc., as on p. 87]

rayed in the sky." (566) Our grandmother, the moon, will be clothed in stars when she appears. (567) And they too have a responsibility that is theirs. (568) Indeed he indicated some of them to be used for measuring by the people moving about. (569) This is what he did: he decided, "They will all have names, all the stars that are there. (570) And the people moving about will know them. (571) They too can be used for guidance when people run into darkness." That is what he intended. (572) And it is true: they are carrying out their responsibility, the assignment he gave them. (573) And this is due to them. (574) He decided that all the things he left to grow of their own accord would enjoy water. (575) He decided "Indeed they will drink throughout the night." (576) And it is true: in the morning when we arise it is indeed wet outside. (577) There is indeed dew outside. (578) It is indeed because of them that they drink; it is the responsibility of the stars. (579) And we believe that they too have performed their obligation, the responsibility that is theirs. (580) There are indeed still a few people left moving about who measure by them. (581) And let there indeed be gratitude that he decided that people would use them for measuring. (582) And again there is thanks indeed that they have performed their obligation up to the present time, the responsibility that is theirs. (583) And we ask simply (584) that it will continue in the same manner for the period of another year.

19. Handsome Lake

(585) ta onɛ wai né:h, nityókwe?tá:ké:h, ?ɔkwaya?tayéi?ɔ́h. (586)
3 5 5 52 3 3 4 41
ne? wai né?hóh, tayɔkwawɛnitké?ɔ́:ɔtyé?, ?ɔkwatɔ?eshɔnyɔ́:tyé?, nio-
5 52 3 3 4 5 5 2 3 2 3 4 42 3 2
yɛno?tɛ?hé?ɔh, n o:tyɛ:nó?kta?ɔ́h. (587) ta: ne? wai ne tkáye:í?,
3 4 2 3 2 3 31 4 5 5 2 3
ne? næ: ne sha?ka:t ?ɔ́:kwéh, teyɔkwatawɛnyé:nɔ́?. (588) ne? wai
4 3 4 42 3 3 4 41 5
ne waoyé:nɔ́:?, ?onɔ́hsotaiyɔ́:?. (589) ne? wái neh, wáonɔktané:tá:k,
2 5 3 2 3 4 41 5 52 3 3 42 3
?o?yóshæké:?, ta:ɛ?tákwehtá:?. (590) ta: ne?ho wai niyó?té:h, ne?
2 3 12 3 2 3 41 4 5 23 4
ne ?í:éh, sɔ́:ká:?, ha?tekakɔ́:t, hayá?taté?. (591) ne? nɛ:kɛ: hosyɔ́:-
4 23 42 34 4 23 2 3 31 5 52
ní:h, he niyó?té:h, to:tawɛ:nyé:h. (592) kho nɛ: he niyó?té:h,
3 3 4 23 3 41 4 5 23
hotɔ́hɔhté:tyɔ́:h. (593) kho nɛ: he niyó?té:h, hotkáthwé:ɔtyé?,
3 4 41 4 5 3 3 4 4 2 3
hé:ɔwe yɔɛjaté?. (594) ta: ne? wai ne tkáye:í?, hatɔisyɔ́hkwá?.
4 3 4 41 4 5 2 3 3 2 4 41
(595) ne? kho ne shatathewáthá?. (596) ta onɛ wai nɛ:ké:h, ne?ho
4 1 2 1 2 3 31 4 5 4
niyó?té:h, ho?níkɔé?, hotyɛ:nó?kta?ɔ́h. (597) tkaye:i? ta:ka:nǽh-
5 23 3 4 23 3 1 3 31 4 5
jí:wéh, niyakotyé:éh, ne ?ɔ́:kwéh, shakótká?wéh, teyakotawɛnyé:h.
52 3 4 423 4 42 3 3 4 41 3 4 41
(598) ne? ne ?a:yé:?, hɛ?ɛ te?kátká?hóh, te?skayɛtáhkɔ́h, ne hoti?-
4 5 5 52 3 4 3 2 3 12 3 2 3
nikɔ́é?. (599) kwá shɔ́:h, thiyotye:éh. (600) ta onɛ ti nɛ:ké: wá:é?,
4 1 4 12 3 4 41 4 5 523
to?ɔ́iwató:ké:h, ne? ne?ho ?ɔ:takyɔ́?ták, ?ɔ:sakhé:owí?, ne ?ɔ́:kwéh,
3 4 42 3 4 1 4 2 3 4 2 3 4 42 3
kheyátka?wéh. (601) nɛ: hɔkwéh, thakí:wayé:ní:h, ha?tewɛ:níshæ-
3 4 41 5 3 3 4 42 3 3 4 2
ké:h, ha?téwahsɔtaké:h. (602) ta onɛ wai né: né?hóh, thakɔyatén-
3 3 4 41 4 5 23 3 4
yehtɔ́h, hotéhɔ?shé?, ke:i nyɛ:nɔtí:h. (603) né? waíh, hɔwɔowíatyé:?,
1 2 2 3 2 2 3 41 5 23 3 41 23
shetwakowá:néh, kanyotáiyɔ?, twatɔ́:k. (604) ne? wai né:ké:h, he
3 4 41 3 4 3 41 3 3 41 5 4 41 23 3
tyonɔ́hsaté:kéh, tá:hsawé?, ne? hothyówi:átyé?, na?o?t hɔwɔowíatye?.
4 41 2 3 12 4 5 4 51 3 3 41
(605) he nɛjakwayé:ɔ́k, ne ?o:ɛtɔ́:kwá:h. (606) ta: ne? wai ne
4 523 3 4 1 4 41 4
tkaye:í?, taohtɛtyɔ́:tyé?, ka:o? nithawe:nɔ́:h. (607) tkaye:í? wai
5 54 51 23 2 3 31 4 5
næ: twayɛté:íh, ne?ho nɔ́khɔ́h, héohtɛtyɔ́:h. (608) ta: né? kwá: ne
4 513 3 4 3 23 31 4 5 51 3
tkaye:í? itwé:h, hoiwayéistɔ́h. (609) ne?ho wai ne ye:í? ska:é?,
1 3 3 12 2 3 31 5 2 3 4 2 3

19. Handsome Lake

(585) And now those of us who have gathered (586) are expressing our gratitude for the works of the Creator. (587) And indeed he was among us people who moved about. (588) Illness took hold of him. (589) For a number of years he was confined to bed, lying helpless. (590) And the way things were, he thought that there must be someone there (591) who made it the way it was when he was moving about, (592) and the way his health was then. (593) And the way things were he was looking about on the earth. (594) And then indeed he prayed, (595) and repented. (596) And then, the way things were in the mind of the Creator, (597) he saw well indeed how the people he had left to move about were acting. (598) It seemed that nowhere was there any longer any guidance for their minds. (599) It was simply not as it should be. (600) And then he thought, "It might be better for me to tell them through him, the people whom I left, (601) through this man who is concentrating on me every day and every night." (602) And then he sent his helpers, the Four Beings. (603) They spoke to him, our great one, whom we used to call Handsome Lake. (604) And he began at Cornplanter. He told about the things that they had told him. (605) We shall continue to do it that way in the future. (606) And indeed he traveled on, coming this way. (607) Indeed we know that he was from here.[59] (608) And indeed we believe that he performed

[59] Handsome Lake's mother is said to have been a Tonawanda woman, and to have been buried near the present longhouse.

nɔ?yóshækéː?. (610) neʔ néːkéːh, waɛɔyákeʔták, neʔ shakoːwíatyéʔs,
2 3 31 4 41 23 3 1 3 1 12 3 41 12

ne shakónɔkshóʔ, he nioʔnikóʔtéːh, n oːtyɛːnóʔktaʔɔ́h. (611) taː neʔ
2 3 12 1 2 3 12 3 2 3 31 4

wai ne kanɔktiyóʔkéh, neʔho heoyaʔtyéneʔɔ́h. (612) taː ʔitwéː waíh,
5 4 51 23 2 3 23 2 4 3 31 4 5 23

ʔóiwakwéːkóh, hoiwayéistɔ́h. (613) neʔ wai jɔkwatyǽːʔtahkɔ́h, tet-
3 31 12 2 3 31 5 1 23 2

hotwɛnéhtɔ́h, n oːtyɛːnóʔktaʔɔ́h. (614) taː ʔɛsweːhéːk tíh, waʔak-
3 12 3 1 3 31 4 5 3 4

watyɛːnɔ́ːníʔ, ʔoːnéː néʔ, ʔoʔtsakwanóːnyɔ́ːʔ, nɛː kanyotaiyoʔ akwã-
4 1 3 2 3 12 3 41 2 4 3 4

tɔ́ːk, taː neʔho wai nɛyóʔtɛːɔ́k, n ɔkwaʔnikóɛʔ. [Drum beat]
2 3 4 2 3 1 2 2 3 2 31

[Song: *yowihiyah* etc., as on p. 90]

20. The Four Beings

(615) taː hawɛːʔɔ́ wáih, hotyɛːnóʔktaʔɔ hé tyɔheʔ. (616) neʔ ti
3 4 3 3 2 3 2 4 2 1 4

n ɛwɔkatéhɔʔsheːtáʔk tíh, keːi niyókweʔtáːkéːh. (617) neʔ wai nɛː
5 3 4 3 4 41 5 45

tɛshakonéʔnyátɔ́ːʔ, né ʔɔːkwéh, ne yóɛjaʔkéh. (618) ʔoʔtyɔtawéː-
4 5 23 4 2 3 2 3 4 41 4 41

nyéː?, ʔoʔtyótɔɛjineːhsɔ́ːʔ. (619) neʔ wai ne haʔtéːyɔː niyotyéːéh,
3 3 31 5 52 4 413

héːɔwe yɔɛjatáːtyeʔ. (620) neʔ wai ne hɛʔɛ taʔaːkakwéːníʔ, ne
4 1 3 41 5 52 3 2

koyaʔtoskáʔah, taːyakotawɛnyéːák. (621) neʔ ne næː shɔː káːtéʔ,
4 42 3 2 4 41 5 52 3

n ɛyakotíːwatyéːɔ́ʔ, ne ʔɔ́ːkwéh, teyakotawɛnyéːh. (622) taː neʔ
2 3 2 4 413 4 41 2 3 41 5

wai ne hawéːʔɔ́h, keːi niyókweʔtáːkéːh, ʔɛkatɛhóʔshéːʔ, neʔ tɛsha-
52 3 4 41 2 2 3 4 2 3 2

konéʔnyatɔ́ːʔ. (623) taː neʔ háeʔkwáh, hakɔiwakéistaníːh, hɔwɛ-
3 31 4 5 2 3 3 2 4 41 3

nɔtkáɛɔ́ʔ, nɛː he níːyɔ́ːh, hotéhɔʔshéʔ, tɛyókhisnyéːk, ne yóɛjaʔkéh.
412 2 31 2 2 4 1 2 2 3 2 1 3 31

(624) taː neʔ háeʔkwa néː he niyóto?ktáːtyeʔ itwéːh, hotiːwayéistɔ́h,
4 5 52 4 23 2 3 31 2

he niyóiwáʔ, hatiːwayɛtáhkɔ́h. (625) neʔ ne tkayeːíʔ ɛtwáka?éː-
2 3 2 2 3 2 4 41 4 5 52

yɔ́ːʔ, n ɛthɛnɛʔnéoʔktéʔ, ʔɛkayéːtáʔk, n atyéɔshǽʔ. (626) taː neʔ
3 3 41 2 3 31 2 2 3 31 4

n aːʔtewɛːníshækéːh, haʔtéwahsɔtakéː teyókeshóʔ, hwaʔɔkhíːatyéʔ
5 2 3 3 4 34 3 4 1 2 2 3 4 1 2

ne skɛːnóʔ iːkéːh, ʔaetwɛnɔ́htɔnyɔ́ːʔ. (627) taː neʔho wai niːkáːʔ,
2 31 3 3 12 3 41 4 5

ʔáɔʔeːsát, hotiːwayéistɔ́h, he niyóiwáʔ, hakɔiɔ́tasʔɔ́h. (628) taː
52 3 3 4 41 2 2 4 2 2 3 31 4

nyaːwɛ ti ʔahsɔ́ tkáyeːíʔ, ʔóiwakweːk ohtɛːtyɔ́ːh, nioʔnikɔewéʔɔh.
5 523 3 2 3 31 2 2 4 1

his obligation. (609) For 16 years (610) he labored, telling his kinsmen the intentions of the Creator. (611) And at Onondaga he collapsed. (612) And we believe that he did all that he was obligated to do. (613) We are still following the message sent down by the Creator. (614) And give it your thought, that we may do it properly: we now give thanks for him whom we called Handsome Lake. And our minds will continue to be so.

20. The Four Beings

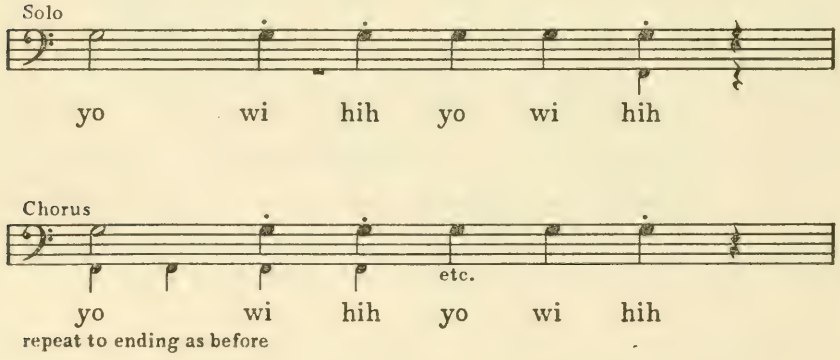
(615) And this is what Our Creator decided. (616) "I shall have as helpers the Four Beings. (617) They will protect the people on the earth, (618) who are moving about across the earth. (619) Everything is going on on the earth. (620) It is impossible for people to move about alone. (621) It is inevitable that they will have accidents, the people moving about." (622) And he decided, "The Four Beings, my helpers, will protect them." (623) And he also gave them the responsibility of watching over all his appointed helpers that look after us on the earth. (624) And we believe also that up to the present time they are carrying out their responsibility. (625) Indeed we notice that accidents occur which are beyond our reach. (626) And every day and every night they are showing us the way to happiness. (627) And therefore let there be gratitude that they are carrying out the responsibility he assigned them. (628) And again there is thanks indeed that it still continues as he intended. (629)

[Drum beat] (629) ta: ne? ti shɔ: ne wa?akwatóisyók, ne? ne: ne
4 52 3 5 4
katɔ́:ké:h, he nɔ:yo?té:ók, nɛ: ne ska:t hɛská:hó?, he nɛyónishe?t.
52 3 3 4 4 1 2 2 3 31 2 2 2 4 1

[Song: *nya:weh* etc., as on p. 87]

21. The Creator

(630) ta: niyóto?ktá:tyé?, ne? ɔkwathyowíatyé?, teyɔkwaténɔ:n-
3 4 41 2 3 41 2 2 3 31
yɔtyé?, hawe:?ɔ tɛyɔtɛnɔ:nyó:ók, hekáyá?tí:h, ne ?ó:kwéh, ?o?tyɔ-
2 3 4 41 2 2 3 12 3 31 2 3
tawé:nye:?. (631) nɛ: ti?kwa na?áhtɛ?éh, ?ɛyakotkáthwé:ɔtyé?,
41 4 5 5 5 1 2
nɔ?keyɛnó?té?he?t. (632) ta: ne?ho wai ?ó:néh, niká:wí?s, ?o:nɛ:
2 4 41 4 5 51 2 2 41 2 2 3
ne? ne?ho hetwá:yɔ? he nyo:?nikɔɛwé?ɔh. (633) hawe:?ó waih,
4 4 3 41 2 2 3 2 4 1 4 5 3
ne?ho ti hɛjáko?kthá:k, n ɛyɔtɔ?eshɔnyó:ók, ne ?ó:kwéh, ne yóɛja?kéh.
3 4 1 12 3 412 4 41 2 2 3 31
(634) nɛ: hetkɛ n í? nɔ?kɛ́oyá:tíh, ne?ho né:h, hɛskí?tyó:ta?k. (635)
4 5 51 2 2 3 2 3 31
ne?ho ti hɛjáko?kthá:k, n ɛyɔtɔ?é:shó:?, yóɛja?ke ?ɛyóhsahá:k.
4 5 2 3 2 3 41 2 2 3 31
(636) né? shó:h, n ɛyɔtɔ?eshɔnyó:ók, ne? ɛyakothyówi:ák, he nɔ?-
4 23 3 2 412 3 4 1 2 3
keyɛnó?tɛ?hé?t. (637) ta: ?etwáiwaye:ís waíh, nɛ: swé?óh, ?i? ɛka-
2 3 31 4 5 12 3 3 12 3 2
yakéhták, n e:twawɛnɔkwe:kóh. (638) né? shó:h, ?etwáthyó:wí?,
1 3 12 3 31 4 23 2 3 31 2
nyo:yɛno?tɛ?hé?ɔh, ?ató?eshó:nyók, ?atwɛnɔtá:kshǽ?, tɔtétwáɛ?.
2 3 2 2 3 31 2 2 3 31 2 3 31
(639) ta: nɛ:ta nityókwe?tá:ké:h, káiwaya:só shó:h. (640) ne? ne
4 5 52 3 4 41 4 41 4
ské:nɔ? twɛnóhtɔnyóh, nɛ: né:wá?, ?otí:wahté:tyó:h. (641) ta: ne?
41 3 2 3 1 2 3 41 2 2 3 31 4
ti ne ?eswé:hé:k, ne? kɛ ne wa?akwatyé:nó:ní?, ?o:né: né?, ?o?tsak-
5 52 3 4 41 2 3 4 12 3 2
wanó:nyó:?, n o:tyɛ:nó?kta?ɔ h akyɔ:hé?, ta: ne?ho wai nɛyó?tɛ:ók,
41 2 4 3 4 1 2 3 4 1 2
n ɔkwa?nikóɛ?. [Drum beat]
3 41



And we ask only that it will continue in the same manner for the period of another year.

21. The Creator

(630) And we have been speaking along up till now, giving thanks; for he decided, "The people moving about will simply be thankful (631) for whatever things they see that I created." (632) And now that brings it up to where we are, according to the way he intended it. (633) He decided, "The people on the earth will end their gratitude (634) with me, above the sky where I shall dwell. (635) There they will always end their gratitude, having begun on the earth. (636) They will simply express their gratitude, telling about what I created." (637) And we have done what we were supposed to do. You [60] decided that all our words would issue from me. (638) We simply told about his creations, and repeated our gratitude and our hope.[61] (639) And we here can at least claim (640) that we are happy at this ceremony today. (641) And give it now your thought, that we may do it properly: we now give thanks to him, Our Creator. And our minds will continue to be so.

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[60] Plural; addressed to those present, and specifically the Faith Keepers.

[61] That each item would continue to function.

22. The Singers

(642) ta onɛ ti né:h, nikɛtyohkó?té:h, ?ó:néh, ?etwáiwaye:ís.
4 5 5 4 5 23 4 3 3 4 41

(643) né: swe?óh, ?i? ɛkayakéhták, n e:twawɛnɔkwe:kóh. (644) ta:
5 2 3 3 4 12 3 31 4

ne? n akwás ha?tékyá?tí:h, ne? ne katá?eshó:nyóh, he skɛ:nɔ? né:
5 4 5 23 3 4 3 41 23 3 2 3

?í?, kɛnóhtɔnyóh. (645) nɛ: he ?eswé:?, ?i? ɛkaiwayɛtáhkó:ók, ne?hó
12 2 3 31 4 1 23 3 4 423 2 3

tɛktá?t. (646) hé:ɔwɛn o:néh, tekaɛnókɛhkéh. (647) ne?h ɛkayakéhták,
31 4 4 2 3 3 4 41 4 3 4 23

hetwawɛnɔkwé:kóh, ?ató?eshó:nyɔk. (648) ta: tekwáno:ɔnyɔ ti ne
4 42 3 2 3 41 4 5 2 3

swæ:?seshɛ? swatí:ót, nɛ: hé ?eswé:?, ne?h ɛkayakéhták, n e:yak-
4 2 3 423 4 5 2 23 3 2 4 23 4

wawɛnɔkwé:kóh, hé kya?tá:te?. (649) ta onɛ ti nɛ: jæ:?seshé?,
42 3 4 41 4 5 2 23

káɛnó?, kaiwayétahkóh. (650) ne?ho wai nyo:ye:éh, hotyɛ:nó?kta-
31 3 2 3 3 1 3 4 4 3 4 2

?óh, ne? ne há:hó?, ne?hó nyo:ye:éh. (651) ?í? nɛ:kɛ: shɔkwa-
3 4 42 3 2 3 31 5 4

ya?tæ:kwáɔ?, ti?kwa na?áhtɛ?éh, ?ɛyɔkwayɛ?he?ó:ók, ne yóɛja?kéh.
5 23 3 4 2 3 3 4 3 423 2 3 31

(652) ta: ?is ne: jæ?seshé?, jiɛnɔkwé:nyó:h, nɛ: nikaɛnó?té:h, wá:tóh,
4 5 2 3 3 41 23 3 2 3 4 23 32 3

konéoɔ?. (653) ta: ne? n esní:wayé:ís, hɛ?ɛ te?kanó:ó?, n o:nɛ
2 4 1 4 5 523 3 4 423 2 3

wa?etsiyé?nyatá:t. (654) ta:ne? ti hekáyá?tí:h, ne tɔta:tíɛ?. (655)
2 3 2 4 41 4 5 23 3 2 3 41

ne? hekáya?tí:h, ne wa?étsiejéɔnyó:?, n o:ɛtó:kwá:h, ?o?wé:nishæ-
5 2 3 3 4 42 23 3 4 23 2 3

tenyó:tyé?, nɛ: ne?ho nɔ:yo?téɔtye? ná:kɛ:ók, te?kanó:ó?, ji?níkɔé?,
31 23 4 54 5 2 3 3 4 423 2 4 23

nɛsháti?nyátatyé? ki?shéh, he jiyá?taté?. (656) ne? wai ne to?oi-
2 3 1 3 1 12 3 1 3 31 4

wáno?kó:wás, teyɔkwaténo:nyɔtyé?, he ni:y oiwihsá?hó?, n o:tyɛ:-
5 52 3 2 3 4 1 23 2 3 31 23 3 2

nó?kta?óh, ta: ?is ti ?o:nɛ sakáiwayɛtá:thé?t, tó:ti?kwa nɛskaɛnó-
3 2 3 4 5 52 3 3 4 3 4

ke?hé?t, ne?ho ti netwátkwe:ní?, tetwawɛní:tké?t, ta: ne?ho wai
1 23 3 4 2 23 3 31 2 3

nɛyó?tɛ:ók, n ɔkwa?nikóɛ?, tá: ne?hoh.
4 2 3 2 3 23 4 3 1

THANKSGIVING DANCE

PART THREE: FINAL SONG GROUP

Repetition of Songs V, VI, VII, VIII, IX, X, XI, XII, XIII, XIV, XV, XXII, XXIII, XXV, and XXVI from Part One.

22. The Singers

(642) And now we in this group have fulfilled our obligation. (643) You decided that all our words would issue from me. (644) And certainly I myself, expressing the gratitude, am happy. (645) You decided that it would be my responsibility to stand up (646) here in the middle of the song, (647) that all our words of gratitude would issue from me. (648) And I thank you, the moiety partners, the Faith Keepers, that you decided that all the words would issue from me. (649) And now for you two moiety partners whose responsibility is the song. (650) This is what the Creator did; this is what he himself did. (651) He chose certain of us to learn certain things on the earth. (652) And you two moiety partners are able to do the songs, these songs called *konéos?*. (653) And you fulfilled your obligation, did not hold back when they extended their hands to you.[62] (654) And they simply repeat it here. (655) They simply give you encouragement, that in future days your minds may not hold back when perhaps they extend their hands to you again. (656) It continues unchanged. We are giving thanks for the works of the Creator. And it is now up to you again: how many more songs there will be. That is all the speaking we can do. And our minds will continue to be so. That is it.

---

[62] When the Faith Keepers asked you to be the singers.

EXCERPTS FROM OTHER PERFORMANCES

EXCERPTS FROM THE TOBACCO INVOCATION

Final Sentences from Sections Dealing with the Wind

. . . (657) ta: ne? ti ?áe?, n oyé?kwa?ɔ:wéh, wa?akwatyæ:?ták.
2 4 2 4 2 3 31

(658) ne? ne ?o?tyakwanɔ́:nyɔ́:?, nɛ: hé:ɔwe ?otá?eoɔ́h, tyotatɔ:-
2 4 2 4 2

ní:h, teyoæwɛ:nyé:h, ta: ne?ho wai nɛyó?tɛ:ɔ́k, nɛ: ne sa?níkɔ́ɛ?.
4 2 4 2 4 2 3 31

. . . (659) ta: ne? ti ?áe?, ne ?oyé?kwa?ɔ:wéh, ?o?káyɛ?kweoté?.
2 4 2 4 2 3 31

(660) ne? nɛ: ne wa?akwatɔ́isyɔ́k, nɛ: ne kato:ké:h, shɔ́: nɔ:yo?té:ɔk.
4 2 4 2 41

(661) ne?ho shɔ: nɛ:ké:h, nɔ:taka:té:k, ne teyoæwɛ:nyé:h, nɔ:-
2 4 2 4 2 4 2

yɔkwa?nikɔiyostahkɔ́:ɔk. (662) nɛ: he skɛ:nɔ́?, ?akwénɔhtɔ:nyɔ́h,
3 1 2 4 2 4

ne?ho shɔ: he niyɔ́?hasté?, teyoæwɛ:nye: ne skɛ:nɔ́?, ?i:ké:h, ?akwé-
2 4 2 4 2 4 2 3

nɔhtɔ:nyɔ́h. (663) ta: wa?akwatɔ́isyɔk ti nǽ:h, kato:ké: shɔ:h,
31 2 4 2 4 2

nɔ:yo?té:ɔk, n o:ɛtɔ́:kwa:h, ?o?wé:nishætenyɔ:tyé?, ta: ne?ho wai
2 4 2 4 3 2 4 2

nɛyó?tɛ:ɔ́k, ne sa?níkɔ́ɛ?.
4 2 3 31

EXCERPT FROM A SECOND RECORDING OF THE THANKSGIVING SPEECH BY CORBETT SUNDOWN

Section Dealing with the Wind

(664) ta onɛ wai nyo:ye:éh, hotyɛ:nó?kta?ɔ he tyɔhé?, tkaye:i?
2 4 2 4 2

hawe:?ɔ́h, ne? o:néh, ?o?kyɛnɛ:tá?t, ?ɛyóɛja:té:k. (665) ta onɛ ti
4 2 4 2 4 2 3 31 2

ne? ne ha?tekakɔ́:t, wai hɛ?ɛ ta?áyoska:sthé?t, ne?ho shɔ:h, nɔ:yo?-
4 2 4 2 2

té:ɔk. (666) ta: ne? wai ne ha?tekakɔ́:t, ?ekésyɔ:ní?, ne? ne tɛkæ:-
4 1 2 4 2 4 2

wɛ:nyé:?, hé:ɔw ɛyóɛja:té:k. (667) ta: ne? wai ne hekæ:hkwé?sk-
4 2 3 31 2

wá:h, nɔ?wɔ:tíh, ne?ho hosyɔ:ní:h, ?otá?eoɔ́h, skɛnɔ́?ɔ́:h, nityoye:éh,
4 2 4 2 4 2 4 2 4 2 4

?otkahatɔ́:h. (668) ne?ho ?otatɔ:ní:h, ta onɛ teyoæwɛ:nyé:h, ta onɛ
2 4 1 2 4 2 4 2

. . . (657) And again we use the tobacco. (658) We give thanks for the thing that is covered by a veil, where the wind is formed. And your mind will continue to be so.

. . . (659) And again the tobacco smoke rises. (660) We ask that it will continue in the same manner. (661) That the wind will be just so strong that we are content. (662) We are happy; the wind is just so strong that we are happy. (663) And we ask that it will continue in the same manner in future days. And your mind will continue to be so.

(664) And now this is what Our Creator did: indeed he decided, "Now I have finished the creation of the earth. (665) And now it must not be by itself in just this way. (666) And I must make the wind on the earth." (667) And in the west he made the thing that is covered by a veil. Slowly it moves and revolves. (668) And now the wind is formed there, and now we who move about on the earth

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skɛ:nɔ? twɛnɔ́htɔnyɔ́h, ne yɔ́ɛja?ké́h, tɛyɔkwatawɛnyé:h. (669) ne?ho
4 2 4 2 3 31 2
shɔ: kho nitka:té́?, ne tɛyoæwɛ:nyé:h, n ɔkwa?nikɔiyɔ́stahkɔ́h, ?ɔk-
4 2 4 2 4 2
yɔishǽ:ni:yɔ́h, hawe:?ɔ́h, ne?ho nɛyɔ́?tɛ:ɔ́k, ne yɔ́ɛja?ké́h, shɔkwát-
4 2 4 2 4 2 4 2 3
ka?wɛ́h. (670) ta onɛ ?áe?, ?ɔkwatokéhsɔ́:?, ?ɔkhí:owí:h, hatiɔyá?-
31 2 4 2 4 2 4 2 3
ke:onɔ́?. (671) ne? wai ne ho:né́:h, ?akwe: ne? wai nɛ:ké́:h, ne?
31 2 4 2 4 2
ɛyɔ́tkathɔ́?, ne shenɔ:kshɔ́?, n o:ɛtɔ́:kwá:h. (672) ne? ki?shɛ ne?ho
4 2 4 2 4 31 2
nɛya:wɛ́h, nɛyɔ́?hastɛ́h, tɛkæ:wɛ:nyé:?, hé́:ɔwe yɔɛjata:tyé́?. (673)
4 2 4 2 4 2 3 31
ta: ne? wai ne ?akwé́:h, ne? ne ka:ɛkwáh, n a:?tɛkakɛ:sé́:?, hé́:ɔwe
2 4 2 4 2 4 2
yɔɛjaté́?, ne? kho ne ?ɛkaiwáhtɔ́?t, hé́:ɔwe nɛ:ké́:h, ko?níkɔ:iyɔ́:h,
4 2 4 2 4 2 4
kokwé́:ɔnyɔ́?, ne?ho wai nɛ:ké́:h, ?akwé́:h, niyɔkwa?níko?té́:h.
2 4 2 4 2 4 31
(674) ta: ne?ho wai nyo:tiye:é́h, hatiɔyá?ke:onɔ́?, ?ɔkhí:owí:h, ta:
2 4 2 4 2 4 2
tkaye:í?, twaiwakwáihsɔ́s, wɛ:níshæte:nyɔ́?, ne? ne tkaye:í?, ?ɛtwát-
4 2 4 2 4 2 4 2
kathɔ́?, ?o:né́ ne?ho niya:wés, ne ka:ɛkwá nɔ?tkakɛ:sé́:?, kokwé́:ɔn-
4 2 4 2 4 2 4 2 4 2 3
yɔ́?. (675) ta: ?ɔkwatæ?swi:yɔ́:h, wai n í?, hɛ?ɛ ta?aetwakwe:ní?,
31 2 4 2 4 2 4
?áetwatka:thɔ́?, ?ahsɔ́h, nɛ:kɛ: niyɔto?kta:tyé́?, he nɔ́:yo?ha:stɛ́h,
2 4 2 4 2 4 2 4
takæ:wɛ:nyé́:?, na:yɔkwatowe:hták. (676) ta:ne?ho wai ni:ká:?, ne
2 4 2 3 21 2 4 2
?áɔ?e:sát, nɛ:kɛ: n ɛtwatɔ?éshɔnyɔ́:k, skɛ:nɔ́?, n i? shɔ: twɛnɔ́htɔnyɔ́h.
4 2 4 2 4 2 3 31
(677) ta: ?ɛswe:hé́:k, ti wa?akwatyɛ:nɔ:ní?, nɛ: ne ?o?tyakwanɔ́:n-
2 4 2 4 2
yɔ́:?, nɛ: tyotá?eoɔ́h, tɛyoæwɛ:nyé́:h, ta: ne?ho wai nɛyɔ́?tɛ:ɔ́k, n
4 2 4 2 4 2 4
ɔkwa?nikɔ́ɛ?.
2 41

EXCERPTS FROM THE THANKSGIVING SPEECH BY SOLON JONES

Section Dealing with the Wind

(678) ta onɛ wáih, hawe:?ɔ́h. (679) ne? néh, tɛyoæwɛnyé:ak nɛ:
3 4 3 1 2 4 2 3
hé yɔɛjaté́?. (680) ne?ho shɔ: khó nɛtka:té́:k. (681) nɛ:kɛ: ?i:-
4 3 31 2 4 3 21 2
ké́:h, sɔ:ka:? tha:yakótowe:hták. (682) ta: ne?ho næ: niyó?té́:h.
4 2 31 2 4 31
(683) nɛ: tewaktatyé́?. (684) ta: ne?ho næ: sí:kwá:h, nitwáte?-
2 31 2 4 2

are happy. (669) And the wind is just the strength for us to be content with it; it strengthens our breath. He decided it would be so, with us whom he left on the earth. (670) And again it was explained to us; the Sky Dwellers told us. (671) They said, "We believe that your kinsmen will see that in the future (672) it may happen that the wind will become strong over the earth. (673) And we believe that it will scrape off everything on the earth and will destroy people's homes and property. That is what we believe, what is on our minds." (674) And that is what the Sky Dwellers said, what they told us. And indeed we can attest to it; in these days it is true: we see it happen, that it scrapes off all their homes. (675) But we ourselves are fortunate. We are not able to see it yet, up to the present time: that the wind would become so strong as to harm us. (676) And therefore let there be gratitude. We shall be grateful that we ourselves, at least, are happy. (677) And give it your thought, that we may do it properly: we now give thanks for the thing that is covered by a veil, for the wind. And our minds will continue to be so.

(678) And now he decided, (679) "There will be wind on the earth. (680) And it will be just so strong, (681) so that no one will be harmed." (682) And the way things are, (683) surrounding us

hastó?. (685) ne?ho nɛ:ké:h, ?ɛyakotówehták, né ?ɔ:kwéh. (686)
4 31 2 4 2 4 4 3 21
yeksá?shɔ?ɔ yekɛhjishó?ɔh. (687) ne?ho kwa: hé:ɔwéh, ?ɔkwákwɛ:é?
2 4 1 2 3 2 3
nɛ: tyɔkwé?ɔ:wéh. (688) ta: ne?ho thikɛɔ ?aiké:h, nɛ:kɛ: he ni-
2 4 3 21 2 4 2
káyɛthá?, ne sí:kwa: niyó?hasté?, héh, teyoæwɛ:nyé:h. (689) ta:
3 2 4 2 4 3 4 4 2 31 2
ne? ti ?ae? óiwá?. (690) ne? kho ne tkaye:i? wai ?ɔkhí:owí:h. (691)
3 43 21 2 4 3 21
hé:ɔwe nɛ:ké:h, twatatɔ:níh, nɛ: héh, teyoæwɛ:nyé:h. (692) ne?
2 4 2 4 2 4 2 3 31 2
ne wa:tɔ wáih, né?, néh, ?otá?eoɔh. (693) ta: ne?ho nɛ:ké:h, tyo-
4 4 3 2 3 2 41 2 3 2
tatɔ:ní:h, teyoæwɛ:nyé:h, he yɔɛjata:tyé?. (694) ta: ne? n ɛtwa-
4 2 3 3 31 2
tyɛ:nɔ:ni? n ɔkwa?nikóɛ?. (695) ?ɔ:nɛ ?ɔ?titwanɔ́:nyɔ́:?, hé:ɔwéh,
41 2 4 2 4
twatatɔ:níh, teyoæwɛ:nyé:h, nɛ: he yɔɛjata:tyé?, ta: ne? he nɛyó?-
2 4 2 4 2 4 2
tɛ:ɔk nɛ: ?ɔkwa?nikóɛ?.
41

(684) it is stronger (685) and brings harm to people, (686) to children and old people. (687) But where we Indians are living (688) the wind strikes with less force. (689) And another thing. (690) They told us this, also. (691) Where the wind is formed, (692) it is called the thing that is covered by a veil. (693) And there it is formed, the wind over the earth. (694) And we shall do what we should with our minds. (695) We now give thanks for the place where it is formed, the wind over the earth. And our minds will continue to be so.

GRAMMATICAL COMMENTARY

This commentary is based on the analysis published in Chafe (1960–61). References to paragraphs in that work are made in square brackets.

Seneca has seven vowels: *i*, *e*, *æ*, *a*, *o*, *ɛ*, and *ɔ*. The last two are nasalized. There are nine consonants: *n*, *w*, *y*, *t*, *k*, *s*, *j*, *h*, and *ʔ* (glottal stop). The stops *t* and *k* are voiced before a vowel and before *n*, *w*, and *y*. The affricate *j* is phonetically [*dz*]. Vowel length is written with a colon, stress with an acute accent mark. There are at most five distinctive pitches (see below), which are written, from low to high, with the numbers 1 to 5 under the letters. The pitch remains level until a new pitch is indicated. Juncture between phrases is written with a comma, between sentences with a period. The two are distinguished by relative length of pause. Word space has no phonological significance but is simply a guide to word boundaries, except that after *t*, *k*, and *s* it indicates interword juncture, phonetically similar to plus juncture in English.

Seneca words are classified as verbs, nouns, and particles. Except for some elliptical forms, verbs (*kihsa:s* 'I'm looking for it') and nouns (*kahsíʔtaʔ* 'my foot') contain a stem (*-ihsa:s*, *-ahsíʔtaʔ*) preceded by a pronominal prefix (*k-* 'first person'). The latter may be subjective (as above), objective (*ʔakíhsa:s* 'it sees me'), or transitive (*hakíhsa:s* 'he sees me'). The stem consists of at least a root (*-ihsa*[*:k*]- 'look for', *-ahsíʔta-* 'foot') followed by an aspect suffix (*-s* 'iterative') or noun suffix (*-ʔ* 'simple noun suffix'). The root may be modified by a root suffix (*kihsa:khɔh* 'I'm looking for things'), an incorporated noun root (*kyaʔtíhsa:s* 'I'm looking for the body'), a reflexive or reciprocal morpheme, or any combination of these. A modified root is called a base. The aspect suffix may also be modified in several ways (*kihsa:skwaʔ* 'I used to look for it'). Finally, this entire structure may be modified by a modal prefix (*ʔɛkíhsa:k* 'I will look for it'), a primary prefix (*skihsa:s* 'I'm looking for it again'), a secondary prefix (*nikíhsa:s* 'how I look for it'), or several prefixes of unique distribution (*teʔkíhsa:s* 'I don't look for it'). There are a few attributive suffixes which modify the entire structure that precedes them: *kihsásko:wa:h* 'I'm a great one at looking for things'.

While no thorough syntactic analysis of Seneca has been made, several factors relating to syntax can be discussed. These include the morphophonemic variation found at the borders of juxtaposed words, or external sandhi, and the two syntactic styles which are represented in these texts.

The class of sandhi alternates which can be designated 'formal' and associated with the formal morphological style [27.1] is easily described. A word that ends in *h* before juncture occurs without this *h* before a following word: see the first three words of sentence 2, *ta: ne?ho wai* (*niotiye:ɛh*), which are in isolation *ta:h*, *ne?hoh*, and *waih*. Interword juncture occurs after *t*, *k*, and *s* when another word directly follows. Since its presence can be inferred from the word boundaries, which are marked by word space, there is no need for a special notation. It is found, for example, between *?ethíhso:t* and *sɔekha:?* in sentence 138. Finally, when a word that ends with *?* precedes a word beginning *?*, only one *?* is actually present. The convention is followed of writing it at the end of the first word and omitting it at the beginning of the second: see *ne? ɛyakaɔ?eshάhse?* in sentence 6, where the second word is in isolation *?ɛyakaɔ?eshάhse?*. Compare in the same sentence *ne ?ɔ:kweh*, where the first word is *neh* in isolation.

There is a second class of sandhi alternates which can be termed 'colloquial' and associated with the colloquial style of [27]. This style is distinguished by the absence of word-initial *?* or *h* after a word that would end in *h* in isolation. In the following list of alternations included in this style, *a* stands for any vowel and *o* for any second vowel:

	In Isolation:	*In Sequence:*
(a)	- - - ah ?o- - -	- - - o- - -
(b)	- - - ah ?o:- - -	- - - o:- - -
(c)	- - - ah ho(:)- - -	- - - o:- - -
(d)	- - - a:h ?o(:)- - -	- - - a o- - -

An example of (a) is *n ɔkhí:owi:h* (*neh*, *?ɔkhí:owi:h*) in sentence 2; of (b), *ne?h o:nɛh* (*ne?hoh*, *?o:nɛh*) in sentence 33; of (c), *n o:tyɛ:nó?kta?ɔh* (*neh*, *hotyɛ:nó?kta?ɔh*) in sentence 9; of (d), *ta onɛh* (*ta:h*, *?o:nɛh*) in sentence 1. In (a), however, if the first vowel is *i*, it, rather than the second vowel, remains: *ti yakotɔ?se?ɔ́:ɔk* (*tih*, *?ɛyakotɔ?se?ɔ́:ɔk*) in sentence 65.

There are in Seneca at least three speaking styles that are distinguished solely by their patterns of pitch and stress. Two of them, which will be referred to as 'chanting' and 'preaching', are exemplified in these texts. The third is the style of normal conversation, and it is represented here only in the Epilogue to the Thanksgiving Speech.

Chanting is the characteristic style for rituals of this sort. It is followed throughout the Thanksgiving Speech and in sections 2 to 12 and 15 to 17 of the Thanksgiving Dance. It utilizes only pitches 1 to 4. In it, nearly all of the phrases which are not sentence-final

begin on pitch 2 and remain there until the end of the phrase, where there is a rise to pitch 4. This rise is accompanied by stress, which is in addition to the morphological stress on the word, if there is one. The position of the phrase-final stress and rise to pitch 4 is as follows: it occurs on the next to last vowel of the phrase if that vowel (a) is directly followed (without intervening length) by the phrase-final vowel, or (b) is separated from the latter only by length and is at the same time either identical with it or morphologically stressed. An example of (a) is *wáih* in sentence 5. Examples of (b) are *to:nɛʔnikɔɛwɛnyáʔtɔ́:ɔk* in sentence 63, and *ʔɛyotʔeohtɔní:ak* in sentence 20. Otherwise the stress and rise is on the last vowel of the phrase (see examples passim).

In the sentence-final phrase there is most commonly a rise to pitch 3 at some (apparently nondistinctive) point during the phrase and a fall to pitch 1 on the last vowel (or vowel sequence), which is again stressed.

Other patterns occur in chanting, but those described above are overwhelmingly the most frequent and characteristic.

Preaching is conspicuous as the style in which the Good Message of Handsome Lake is recited. It occurs in other rituals too, and is found in sections 1, 13, 14, and 18 to 22 of the Thanksgiving Dance recorded here. Its alternation with chanting seems to have some semantic function, indicating, although not consistently, the beginning of a major subdivision of the text. Here, at least, it signals the first section of the entire text, and the shift from terrestrial to celestial items at section 13 (cf. p. 7).

Preaching utilizes five pitches. Its patterns are more intricate and varied than those of the chanting style, but several characteristic features can be easily described.

Probably its most characteristic feature is an added stress that immediately precedes the usual phrase-final stress. In phrases that are not sentence-final this stress is accompanied by a falling pitch, with a partial rise on the phrase-final stress. Typical pitch patterns are 523, 423, and 412, the last two usually preceded by a phrase containing the first. In the sentence-final phrase there is very often a rise to pitch 4 before the end of the phrase, with a fall from 4 to 1 on the final vowel. Many sentences contain an initial phrase which begins on pitch 4 and ends with a rise to pitch 5. All of these above-mentioned patterns are exemplified in sentence 465. Variations of them, and some entirely different patterns, can be found throughout the sections of the Thanksgiving Dance containing this style.

The structure of each word in the texts will now be described. A boldface number is given to each word for purposes of cross reference. The following abbreviations are used:

asp., aspect
attr., attributive
augment., augmentative [20.2][63]
caus., causative [13.3, 5, 7]
charact., characterizer [20.4]
cisloc., cislocative [21]
coin., coincident [25.3]
coll., colloquial
cont., continuative [18]
contr., contrastive [25.4]
dat., dative [13.12]
desc., descriptive [5.6–7]
dimin., diminutive [20.3]
direct., directive [13.2]
dist., distributive [13.10]
du., dual
dupl., duplicative [22.1]
ell., elliptical
even., eventuative [16]
excl., exclusive
ext., external [7.5]
fem., feminine [6.1, 7]
fut., future [8.5]
iden., identical
impv., imperative [5.10–11]
inch., inchoative [13.5, 8–9]
incl., inclusive
incorp., incorporated
indef., indefinite [7.3]
indic., indicative [8.6]
inst., instrumental [13.11]
int., internal [7.5]
intens., intensifier [13.16]
iter., iterative [5.8–9]
lit., literally
loc., locative
masc., masculine [6.1, 6]
mod., modal
neg., negative [23]
neut., neuter [6.1, 8]
nn., noun
nom., nominalizer [12]
nonmasc., nonmasculine
obj., objective
oppos., oppositive [13.4, 6]
opt., optative [8.4]
part., partitive [25.2]
pers., person
pl., plural
plur., pluralizer [20.7]
popul., populative, [20.5]
pref., prefix
prim., primary
prog., progressive [17]
punc., punctual [8.2]
purp., purposive [13.15]
recip., reciprocal [15]
refl., reflexive [15]
repet., repetitive [21]
rt., root
sec., secondary
spl., simple [7.5]
subj., subjective
suff., suffix
trans., transient [13.14]
transloc., translocative [24]
vb., verb

[63] Only the most important morpheme references are cited in this list. A complete general index to Chafe (1960–61) can be found in [30.1].

Thanksgiving Speech

(1)

1. **ta:h** 'and' (sentence connective)
2. **ʔo:nɛh** 'now, then, at a specific time'
3. **tih** 'now, at this moment'
4. **nikɛtyohkóʔtɛ:h** 'the way the group is'

   Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind, in a certain condition'; incorp. nn. rt. *-ityóhkw-* [3.12, 6.8] 'group, crowd'
   Asp. suff.: *-h* 'desc.'
   Subj. pref.: *-kɛ-* 'neut.'
   Sec. pref.: *ni-* 'part.' (usual with this vb. rt.)

5. **waʔɔkwayáʔtaye:ih** 'we (pl.) gather'

   Vb. base: vb. rt. *-yei-* 'be right'; rt. suff. *-ʼh-* 'inch. II'; incorp. nn. rt. *-yáʔta-* 'body' (together meaning 'gather', usually with reference to a religious gathering)
   Asp. suff.: *-Ø* 'punc.'
   Obj. pref.: *-ɔkwa-* 'we (pl.)'
   Mod. pref.: *wa-* 'indic.'

(2)

6. **neʔhoh** 'that, there'
7. **waih** 'just, precisely'
8. **niotiye:ɛh** 'what they (masc.) did'

   Vb. rt.: *-ye-* 'do'
   Asp. suff.: *-ɛ́h* 'desc.'
   Obj. pref.: *-ʼoti-* 'they (masc.)'
   Sec. pref.: *ni-* 'part.'

9. **hatiɔyáʔke:onɔʔ** 'the Sky Dwellers (masc. pl.)'

   Nn. rt.: *-(y)ɔ́:ya-* [3.21, 6.3] 'sky'
   Nn. suff.: *-ʼʔké-* 'ext. loc.'
   Subj. pref.: *hati-* 'they (masc. pl.)'
   Attr. suff.: *-ʼonɔ́ʔ* 'popul.'

10. **neʔ** 'it is that . . .' (followed by a predication; usually untranslated, as here)
11. **neh** 'the' (often untranslatable, as here)
12. **ʔɔkhí:owi:h** 'they told us'

    Vb. rt.: *-ʼ(hy)owi-* [6.3] 'tell'
    Asp. suff.: *-h* 'desc.'
    Trans. pref.: *ʔɔkhi-* 'they . . . us'

13. **ʔɛyɔkwayɛ:taʔk** 'we (pl.) shall continue to have it'

    Vb. rt.: *-yɛta-* 'have'
    Asp. suff.: *-ʼʔ-* 'desc.'; *-k* 'cont.'
    Obj. pref.: *-yɔkwa-* 'we (pl.)'
    Mod. pref.: *ʔɛ-* 'fut.'

14. kanoɔhkwá?shæ? 'love'

Nn. base: vb. rt. *-noɔ́hkwa-* 'love'; *-ʹ?shæ-* 'nom.'
Nn. suff.: *-ʹ?* 'spl. nn. suff.'
Subj. pref.: *ka-* 'neut.'

15. yɔ́ɛja?keh 'on the earth'

Nn. rt.: *-ɔ́ɛja-* 'earth'
Nn. suff.: *-ʹ?kéh* 'ext. loc.'
Subj. pref.: *y-* 'neut.'

16. teyɔkwatawɛnye:h 'we (pl.) are moving about'

Vb. base: vb. rt. *-awɛnye-* 'stir, move about'; *-at-* 'refl.' (yields intransitive meaning)
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Other pref.: *te-* 'dupl.' (usual with this rt.)

See also **1.**

(3)

17. ?ɛtyotyéɛhtɔ:ɔk 'it will continue to be first'

Vb. base: vb. rt. *-yeéht-* 'instigate; (with refl. and cisloc.) be first'; *-at-* [10.8] 'refl.'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* [3.14] 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

18. ?ɛyakoya?tayéihse? 'people will come and gather'

Vb. base: *-yá?ta-yei-* 'gather' **(5)**; *-ʹhs-* 'trans.'
Asp. suff.: *-é?* 'purp.'
Obj. pref.: *-yako-* 'fem.' (here 'people, they' [6.1])
Mod. pref.: *?ɛ-* 'fut.'

19. ?ɛtyɔtawɛ:nye:? 'people will move about there'

Vb. base: *-at-awɛnye-* 'move about' **(16).**
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-y*[ɔ]- 'fem.'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

20. ?ɔ:kweh 'person', here 'people'

Nn. rt.: *-ɔkwe-* 'person'
Nn. suff.: *-ʹh-* 'spl. nn. suff.'
Subj. pref.: *?-* 'indef.'

See also **1, 7, 10, 11, 15.**

(4)

21. nityóhsa:ʔ 'how it begins'

Vb. rt.: *-ahsaw-* [3.10] 'begin'
Asp. suff.: *-ʔ* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *-t-* 'cisloc.' (very often with this rt.)
Sec. pref.: *ni-* 'part.'

22. teyɔ́kweʔta:ke:h 'two people'

Vb. base: vb. rt. *-ake-* 'be separate entities' (used in enumeration); incorp. nn. rt. *-ɔkweʔta-* 'person' (incorp. allomorph of *-ɔkwe-*; cf. **20**)
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-y-* 'indef.'
Other pref.: *te-* 'dupl.' (here meaning 'two')

23. tɛ:yatate:kɛʔ 'they (masc. du.) will see each other'

Vb. base: vb. rt. *-kɛ-* 'see'; *-atate-* 'recip.'
Asp. suff.: *-ˊʔ* 'punc.'
Subj. pref.: *-ˊ:y-* 'they (masc. du.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

24. tyotyéɛhtɔh 'it is first'

Iden. with **17** except that cont. and fut. are lacking.

25. hotí:wa:yɛʔ 'they (masc.) have the obligation'

Vb. base: vb. rt. *-yɛ-* 'have'; incorp. nn. rt. *-(C)i:wa-* 'matter, affair', here 'obligation'
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

26. wáonɔʔe:shaʔ 'it pleases them (masc.), they are grateful'

Vb. rt.: *-ɔʔesha-* 'please, gratify'
Asp. suff.: *-ˊʔ* 'punc.'
Obj. pref.: *-ˊon-* 'them (masc.)'
Mod. pref.: *wa-* 'indic.'

27. skɛ:nɔʔ 'it is well, healthy (mentally and physically)'

28. yɛnɔ́htɔnyɔh 'people think', with *skɛ:nɔʔ* 'people are happy'

Vb. base: vb. rt. *-(ɛ)nɔ́htɔ-* 'know'; rt. suff. *-nyɔ-* 'dist.' (together meaning 'think')
Asp. suff.: *-ˊh* 'iter.'
Subj. pref.: *y-* 'fem.'

See also **1, 6, 7, 10**

(5)

29. tɛ:yatahnɔ́:nyɔ:ʔ 'they (masc. du.) will greet each other'

Vb. base: *-nɔ́ɔnyɔ-* 'rejoice in, greet, thank'; *-atah-* 'recip.'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ˊ:y-* 'they (masc. du.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.' (usual with this rt.)

30. nɛ:h 'this'

31. hɛ:ni:wá?hɔtɛ? 'they (masc. du.) will take up the matter there'

Vb. base: vb. rt. *-a?hɔt-* 'attach, add on'; incorp. nn. rt. *-(C)i:w-* 'matter'
Asp. suff.: *-é?* 'punc.'
Subj. pref.: *-':ni-* 'they (masc. du.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

32. hiyá?ti:h 'they (masc. du.) alone'

Vb. base: vb. rt. *-i-* 'make up the total'; incorp. nn. rt. *-yá?t-* 'body' (often, as here, simply indicating that living beings are involved)
Asp. suff.: *-h* 'desc.'
Subj. pref.: *hi-* 'they (masc. du.)'

33. honɔ́ti:wa:te? 'their (masc.) subject matter'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-(C)i:wa-* 'matter'; *-at-* [3.14] 'refl.'
Asp. suff.: *-'?* 'desc.'
Obj. pref.: *hon-* 'their (masc.)'

See also **1, 7, 10, 11.**

(6)

34. nioye:ɛh 'what he did'

Iden. with 8 except for obj. pref. *-'o-* 'masc.'

35. hotyɛ:nó?kta?ɔh 'the Creator', lit. 'he has fashioned it'

Vb. base: vb. rt. *-ó?kta-* 'come to the end'; rt. suff. *-'?-* 'inch. I'; incorp. nn. rt. *-yɛɛn-* (with this vb. rt. yields meaning 'fashion'); *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ho-* 'masc.'

36. heh 'there, where'

37. tyɔhe? 'we (incl. pl.) are alive' (**35–37** together are translated 'Our Creator')

Vb. rt.: *-ɔhe-* 'be alive'
Asp. suff.: *-'?-* 'desc.'
Subj. pref.: *ty-* 'we (incl. p.)'

38. hawe:?ɔh 'he decided'

Vb. rt.: *-e?ɔ-* 'decide, ordain'
Asp. suff.: *-'h-* 'desc.'
Obj. pref.: *haw-* 'masc.'

39. ?ɛyakaɔ?eshá́hse? 'people will come to express their gratitude'

Vb. base: vb. rt. *-ɔ?esha-* 'gratify'; rt. suff. *-'hs-* 'trans.'
Asp. suff.: *-é?* 'purp.'
Obj. pref.: *-yaka-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

40. hekáya?ti:h 'it is all that there is, simply'

Vb. stem iden. with **32**.
Subj. pref.: *-ka-* 'neut.'
Other pref.: *he-* 'transloc.' (here indicating completeness)

41. teyakotawɛnye:h 'people are moving about'

Iden. with **16** except for obj. pref. *-yako-* 'fem.'

See also **1, 6, 7, 10, 11, 15.**

(7)

42. nɛ:kɛ:h 'this, that'

43. nityɔ́kwe?ta:ke:h 'how many of us people there are'

Vb. stem iden with **22**.
Subj. pref.: *-ty-* 'we (incl. pl.)'
Sec. pref.: *ni-* 'part.'

44. ?ɔkwaiwáyɛstɔh 'we (pl.) have the obligation'

Vb. base: vb. rt. *-yɛ-* 'have'; rt. suff. *-ʼst-* 'caus.-inst.'; incorp. nn. rt. *-(C)i:wa-* 'matter, obligation'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *?ɔkwa-* 'we (pl.)'

45. ?ɛyɔkwatɔ?esɛ́:ɔk 'we (pl.) shall continue to be grateful'

Vb. base: vb. rt. *-ɔ?es-* 'please, gratify' (formally distinct from the vb. rt. in **26, 39**); *-at-* 'refl.'
Asp. suff.: *-ɛ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 5, 7.**

(8)

46. khoh 'and, also'

47. niyó?tɛ:h 'the way it is'

Vb. rt.: *-ó?tɛ-* 'be in a certain condition' (cf. **4**)
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-y-* 'neut.'
Sec. pref.: *ni-* 'part.'

48. kanɔtakwɛ́hta:? 'community', lit. 'town laid out flat'

Vb. base: vb. rt. *-kwɛ́hta-* 'lay out flat'; incorp. nn. rt. *-nɔta-* 'town'
Asp. suff.: *-?* 'desc.'
Subj. pref.: *ka-* 'neut.'

49. hɛ?ɛh 'no, not'

50. tɔ?ɔ́kwa:ɔkɛh 'we (pl.) have not heard'

Vb. rt.: *-á:ɔ(:)k-* 'hear'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *-?ɔkw-* 'we (pl.)'
Other pref.: *tɔ?-* [27.5] 'negative'

51. kano:ɔ? 'it is difficult'

Vb. rt.: *-noɔ-* 'be difficult'
Asp. suff.: *-ˊʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

52. kiʔshɛh 'perhaps, maybe'

53. nɔ:yotyé:ɔk 'how it might continue to happen accidentally'

Vb. rt.: *-atyeɔ-* 'happen accidentally or unexpectedly'
Asp. suff.: *-ˊØ-* 'desc.'; *-ak* [3.14,19,20] 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-aa-* [3.14] 'opt.'
Sec. pref.: *n-* 'part.'

See also **6, 11, 30.**

(9)

54. kakéɔta:tye? 'it is laid down all along'

Vb. rt.: *-kéɔt-* 'lay down'
Asp. suff.: *-Ø* 'desc.'; *-atye-* 'prog.'; *-ˊʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

55. koyáʔto:ækhɔ? 'it is holding people down here and there'

Vb. base: vb. rt. *-óæk-* 'hold down'; rt. suff. *-hɔ-* 'dist.' ('here and there'); incorp. nn. rt. *-yáʔt-*'body' (cf. **32**)
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *ko-* 'fem.'

56. ʔonɔ̃hsotaiyɔ:ʔ 'disease'

Vb. rt.: *-nɔhsotaiyɔ-* 'make sick'
Asp. suff.: *-ʔ* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

57. kwa:h 'even, especially'

58. ha:hɔ? 'he himself'

Nn. rt.: *-hɔ-* 'emphatic third person'
Nn. suff.: *-ˊʔ* 'spl. nn. suff.'
Obj. pref.: *ha-* 'masc.' [28.4]

59. næ:h 'emphatically, certainly'

60. kaiwayɛ́tahkɔh 'it is a responsibility, obligation'

Vb. base: vb. rt. *-yɛta-* 'have'; rt. suff. *-ˊhkw-* [3.12] 'inst.'; incorp. nn. rt. *-(C)i:wa-* 'matter, responsibility'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *ka-* 'neut.'

See also **1, 6, 7, 10, 11, 30, 35, 47.**

(10)

61. ni:ka:ʔ 'what is in it', here 'therefore'

Vb. rt.: -(*C*)- 'put in, incorporate in'
Asp. suff.: -*ʔ* 'desc.'
Subj. pref.: -*ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

62. ʔáɔʔe:sat 'let it cause gratification, let there be gratitude'

Vb. base: vb. rt. -*ɔʔesa-* 'gratify'; rt. suff. -*ʼht-* [3.6] 'caus. I'
Asp. suff.: -*Ø* 'impv.'
Obj. pref.: *ʔa-* 'neut.'

63. ʔɛyɔkyɔʔéshahse:k 'we (pl.) shall continue to be grateful'

Vb. rt.: -*ɔʔesha-* 'gratify'
Asp. suff.: -*ʼhs-* 'iter.'; -*ek* 'cont.'
Obj. pref.: -*yɔky-* 'we (pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

64. nɔ́ʔkɛ:ʔ 'behind, afterward'

65. ʔɔkwayaʔtakɔhsóhtɔ:ɔtyeʔ 'we (pl.) are remaining'

Vb. base: vb. rt. -*kɔhsóht-* 'remain'; incorp. nn. rt. -*yáʔta-* 'body'
Asp. suff.: -*ɔ́-* 'desc.'; -*atye-* 'prog.'; -*ʼʔ* 'desc.'
Obj. pref.: *ʔɔkwa-* 'we (pl.)'

66. káiwaya:sɔh 'it is claimed', lit. 'the matter is called'

Vb. base: vb. rt. -*yas-* 'call, name'; nn. rt. -(*C*)*i:wa-* 'matter'
Asp. suff.: -*ɔ́h* 'desc.'
Subj. pref. *ka-* 'neut.'

67. ʔiʔ 'I, me, we, us'

68. ʔɛtwiʔ 'we (incl. pl.) shall say'

Vb. rt.: -*i-* 'say'
Asp. suff.: -*ʼʔ* 'punc.'
Subj. pref.: -*tw-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

69. twɛnɔ́htɔnyɔh 'we (incl. pl.) think'

Iden. with 28 except for subj. pref. *tw-* 'we (incl. pl.)'

See also **1, 6, 7, 10, 11, 27, 30, 36.**

(11)

70. ʔɛswe:he:k 'you (pl.) will continue to think'

Vb. rt.: -*ehe-* 'think, give thought'
Asp. suff.: -*Ø-* 'desc.'; -*k* 'cont.'
Subj. pref.: -*sw-* 'you (pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

71. kɛh emphasizes meaning of preceding word (sometimes of following word)

72. tayakwatye:ɛt 'it's first for us (excl. pl.)'

Vb. base iden. with **17.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-yakwa-* 'we (excl. pl.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

73. ʔoʔtyakwatáhnɔ:ɔnyɔ:ʔ 'we (excl. pl.) greet each other'

Vb. stem iden with **29.**
Subj. pref.: *-yakw-* 'we (excl. pl.)'
Mod. pref.: *ʔoʔ-* 'indic.'
Other pref.: *-t-* 'dupl.'

74. nɛyóʔtɛ:ɔk 'it will continue to be so'

Vb. rt.: *-óʔtɛ-* 'be in a certain condition'
Asp. suff.: *-Ø-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

75. ʔɔkwaʔnikɔ́ɛʔ 'our (pl.) minds'

Nn. rt.: *-ʔnikɔ́ɛ-* 'mind'
Nn. suff.: *-'ʔ* 'spl. nn. suff.'
Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also **1, 3, 6, 7, 10, 11, 30, 67.**

(12)

76. nyo:ye:ɛh coll. for **34.**

77. ʔɛkɔ́ɛja:ta:t 'I shall establish the earth'

Vb. base: vb. rt. *-te-* [13.5] 'be present, in place'; rt. suff. *-at-* 'caus. II' (together meaning 'establish'); incorp. nn. rt. *-ɔ́ɛja-* 'earth'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

78. tɛyɔtawɛ:nye:ʔ 'people will move about'

Iden. with **19** except for *t-* 'dupl.' and lack of *-t-* 'cisloc.'

See also **1, 6, 7, 11, 20, 30, 35–8.**

(13)

79. wa:se:ʔ 'it is new'

Vb. rt.: *-ase-* 'be new'
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *w-* 'neut.'

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80. teyakotá?ɔ:ɔtye? 'people are coming to be standing'

Vb. base: vb. rt. *-ta-* 'stand'; rt. suff. *-'?-* 'inch. I'
Asp. suff.: *-ɔ-* 'desc.'; *-atye-* 'prog.'; *-'?* 'desc.'
Obj. pref.: *-yako-* 'fem.'
Other pref.: *te-* 'dupl.'

81. hɛ́:ɔweh 'where'

82. ?ɛyɔ́ɛja:te:k 'the earth will continue to be there'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-ɔ́ɛja-* 'earth'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

See also **3, 6, 11, 20, 30, 46.**

(14)

83. kanɔ:kshæ? 'relationship'

Nn. base: vb. rt. *-nɔk-* 'be related'; *-shæ-* 'nom.'
Nn. suff.: *-'?* 'spl. nn. suff.'
Subj. pref.: *ka-* 'neut.'

84. n o:nɛh 'when'

neh (11) *?o:nɛh* (2)

85. ?ɛyɔthyonyá:ne? 'people are going to tell about it'

Vb. base: vb. rt. *-hyonya-* 'tell'; rt. suff. *-':n-* 'trans.'; *-at-* 'refl.' (yields meaning 'tell about')
Asp. suff.: *-é?* 'purp.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

86. ?ɛ:nɔtɔ́:ɔk 'they (masc. pl.) will continue to say'

Vb. rt. *-atɔ-* 'say'
Asp. suff.: *-'Ø-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-'ɛn-* 'they (masc. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

87. ?akhíno?ɛh 'we (excl.) have her as mother, our mother'

Vb. rt.: *-nó?ɛ-* 'have as mother'
Asp. suff.: *-'h* 'desc.'
Trans. pref.: *?akhi-* 'we (excl.) . . . her'

88. teyɔkwɛ:hsi?takɛ?sǽhkɔh 'we (pl.) have it as a support for our feet'

Vb. base: vb. rt. *-kɛ?sǽhkw-* 'put a support under'; incorp. nn. rt. *-ahsí?ta-* [15.4]; *-(ɛ)ɛ-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Other pref.: *te-* 'dupl.'

See also **1–3, 10, 11, 82.**

(15)

89. tkaye:i? 'indeed, in fact, actually'

Vb. rt.: *-yei-* 'be right'
Asp. suff.: *-ˊʔ* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Prim. pref.: *t-* 'cisloc.'

90. ʔɔkwatyǽ:ʔtahkɔh 'we (pl.) use it'

Coll. for *ʔɔkwatyéæʔtahkɔh* [27.2]
Vb. base: vb. rt. *-yeæ-* 'do'; rt. suff. *-ˊʔta-* 'caus. I' (yields meaning 'use'), *-ˊhkw-* 'inst.'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

91. haʔtewɛ:níshæke:h 'every day'

Vb. base: vb. rt. *-ake-* [14.4] 'be separate entities'; incorp. nn. rt. *-é:nishæ-* 'day'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-w-* 'neut.'
Other pref.: *-te-* 'dupl.', *haʔ-* 'transloc.' (indicating completeness, 'every')

92. haʔtéwahsɔtake:h 'every night'

Iden. with **91** except for incorp. nn. rt. *-ahsɔt-* 'night'

93. yɔɛjateʔ 'the earth'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-ɔ́ɛja-* 'earth'
Asp. suff.: *-ˊʔ* 'desc.'
Subj. pref.: *y-* 'neut.'

See also **1, 6, 7, 10, 11, 16, 81.**

(16)

94. teyɔkwahkwɛ́ɔtyeʔ 'we are lifting'

Vb. rt.: *-ˊhkw-* 'lift'
Asp. suff.: *-é-* 'desc.'; *-atyɛ-* 'prog.'; *-ˊʔ* 'desc.'
Obj. pref.: *-yɔkwa-* 'we (pl.)'
Other pref.: *te-* 'dupl.' (usual with this rt.)

95. ʔi:kɛ:h 'this, here'

See also **6, 11, 27, 30, 46, 69, 81, 93.**

(17)

96. ʔitwe:h 'we (incl. pl.) think, believe'

Vb. rt.: *-e-* 'think, believe'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *ʔitw-* [6.11] 'we (incl. pl.)'

97. ʔóiwakwe:kɔh 'the whole matter, everything'

Vb. base: vb. rt. *-kwek-* 'be the whole of'; incorp. nn. rt. *-(C)t:wa-* 'matter'
Asp suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

98. koiwayéistɔh 'she has done what she was obligated to do'

Vb. base: vb. rt. *-yei-* 'be right'; rt. suff. *-ʼst-* 'caus.-inst.'; incorp. nn. rt. *-(C)t:wa-* 'matter, obligation'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ko-* 'fem.'

99. ʔethíno?ɛh 'we (incl.) have her as mother, our mother'

Iden. with 87 except for trans. pref. *ʔethi-* 'we (incl.) . . . her'

100. niyóiwaʔ 'what responsibility'

Nn. rt.: *-(C)t:wa-* 'matter, responsibility'
Nn. suff.: *-ʼʔ* 'spl. nn. suff.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *ni-* 'part.'

101. shakoiɔ́tasʔɔh 'he has given her an assignment'

Vb. base: vb. rt. *-ɔ(:)ta-* 'attach'; incorp. nn. rt. *-(C)t-* 'matter, assignment'
Asp. suff.: *-ʼsʔ-* 'even.'; *-ɔ́h* 'desc.'
Trans. pref.: *shako-* 'he . . . her'

102. waʔakwatyɛ:nɔ:niʔ 'we (excl. pl.) do it properly'

Vb. base: vb. rt. *-ɔ(:)ni-* 'make'; incorp. nn. rt. *-yɛɛn-* (together meaning 'do properly'; cf. 35); *-at-* 'refl.'
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-ʔakw-* 'we (excl. pl.)'
Mod. pref.: *wa-* 'indic.'

103. ʔo:nɛ: 'now'

ʔo:nɛh (2); the final vowel length is anomalous, but occurs consistently in this one context.

104. ʔoʔtyakwanɔ́:nyɔ:ʔ 'we (excl. pl.) thank'

Vb. rt.: *-nɔ́ɔnyɔ-* 'thank'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-yakwa-* 'we (excl. pl.)'
Mod. pref.: *ʔoʔ-* 'indic.'
Other pref.: *-t-* 'dupl.'

See also **1, 3, 6, 7, 10, 11, 30, 36, 61, 62, 70, 74, 75, 88.**

(18)

See **1, 2, 7, 30, 35, 76.**

(19)

105. ʔɛyotʔeohtɔní:ak 'plants will continue to grow'

Vb. base: vb. rt. *-ɔ(:)ni-* 'make'; incorp. nn. rt. *-ʔeóht-* 'plant'; *-at-* 'refl.' (with this vb. rt. yields meaning 'grow')
Asp. suff.: *-´Ø-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 7, 10, 11, 38, 81, 82, 89.**

(20)

106. kakwe:kɔh 'the whole, all'

Vb. rt.: *-kwek-* 'be the whole of'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *ka-* 'neut.'

107. ʔɛyótihsɛnɔyɛ:tɔ:k 'they (nonmasc.) will continue to have names'

Vb. base: vb. rt. *-yɛt-* 'have'; rt. suff. *-ɔ-* 'dist.' incorp. nn. rt. *-hsɛnɔ-* 'name'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yoti-* 'they (nonmasc.)'
Mod. pref.: *ʔɛ-* 'fut.'

108. ni:yɔ:h 'how many'

Vb. rt.: *-ɔ-* 'be a certain amount'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-y-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **10, 11, 36, 82, 89, 105.**

(21)

109. kato:kɛ:h 'it is certain, specific, the same'

Vb. rt.: *-tokɛ-* 'be certain, etc.'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *ka-* 'neut.'

110. niyó:waʔkeh 'at a specific time'

Nn. rt.: *-´:wa-* 'specific time'
Nn. suff.: *-´ʔkéh* 'ext. loc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

111. tɛwɛnɔɛjotkáʔwahse:k 'they (nonmasc. pl.) will always emerge from the earth'

Vb. base: vb. rt. *-otkáʔw-* 'emerge from'; incorp. nn. rt. *-ɔ́ɛj-* 'earth'
Asp. suff.: *-áhs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-wɛn-* 'they (nonmasc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

112. ʔa:hɔʔ 'itself, themselves', here 'of their own accord'

Nn. stem iden. with **58.**
Obj. pref.: *ʔa-* 'neut.'

113. ʔɛwɔtotyáhse:k 'it will always grow to maturity'

Vb. rt.: *-atoty-* [3.14] 'grow to maturity'
Asp. suff.: *-áhs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **2, 3, 10, 11, 36.**

(22)

114. ʔonɔhkwaʔshǽʔshɔʔɔh 'medicines'

Nn. rt.: *-nɔhkwaʔshæ-* 'medicine'
Nn. suff.: *-ʼʔ-* 'spl. nn. suff.'
Obj. pref.: *ʔo-* 'neut.'
Attr. suff.: *-shóʔóh* 'plur.'

115. ʔo:nɔtɔʔsɛʔɔ́:ɔk 'it will continue to be available to them (masc.) in abundance'

Coll. for *ʔeonɔtɔʔseʔɔ́:ɔk* [26.2]
Vb. rt.: *-atɔʔseʔ-* 'be available in abundance'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-ʼon-* 'they (masc.)'
Mod. pref.: *ʔɛ-* [3.16] 'fut.'

116. ʔoʔtyɔtawɛ:nye:ʔ 'people move about'

Iden. with **78** except for mod. pref. *ʔoʔ-* 'indic.'

117. nioʔnikɔɛwɛ́ʔɔh 'what he intended', lit. 'how his mind fell'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ʼʔ-* 'inch. I'; incorp. nn. rt. *-ʔnikɔ́ɛ-* 'mind'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Sec. pref.: *ni-* 'part.'

See also **3, 6, 7, 10, 11, 15, 20, 42.**

(23)

118. niyóto ʔkta:tye ʔ 'up to the present time'

Vb. base: vb. rt. *-óʔkt-* 'come to the end, extend to a certain point'; *-at-* 'refl.'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 7, 10, 11, 30, 36, 89, 90.**

(24)

119. hâɔnya:nɔ? 'he made them'

Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-ˊ:nɔ-* 'dist.'
Asp. suff.: *-ˊ?* 'desc.'
Obj. pref.: *ha-* 'masc.'

See also **11, 30, 35, 114.**

(25)

120. tɛyakohkwɛ́ɔtye? 'people will be lifting'

Vb. stem iden. with **94** except for final asp. suff. *-ˊ?* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

121. ?ɛwɔtihsí:æ?k 'they (nonmasc. pl.) will continue to be distributed'

Vb. rt.: *-hsíaæ-* [5.4] 'stand in array, be distributed'
Asp. suff.: *-ˊ?-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Mod pref.: *?ɛ-* 'fut.'

See also **6, 38, 74, 82, 114.**

(26)

122. ?ɛyakóæ?se? 'it will catch up with people'

Vb. base: vb. rt. *-(C)ǽ?-* 'catch up with'; rt. suff. *-se-* 'dat.'
Asp. suff.: *-ˊ?* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

123. kanɔ́:kte:shæ? 'illness'

Nn. base: vb. rt. *-nɔ́ɔkte-* 'feel sickly'; *-shæ-* 'nom.'
Nn. suff.: *-ˊ?* 'spl. nn. suff.'
Subj. pref.: *ka-* 'neut.'

124. ?ɛkayɛ:ta?k 'it will continue to be there'

Iden. with **13** except for subj. pref. *-ka-* 'neut.' (with subj. pref. this rt. means 'be put down, be there')

125. ?ɛyakoyá?take:ha? 'it will assist people'

Vb. rt.: *-ya?takeh-* 'assist'
Asp. suff. *-á?* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 3, 6, 7, 10, 11, 15, 34, 35, 38, 41.**

(27)

126. ha?teyonɔ́hkwa?shæ:ke:h 'all the medicines'

Vb. base: vb. rt. *-ake-* [14.4] 'be separate entities'; incorp. nn. rt. *-nɔhkwa?shæ-* 'medicine'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *-te-* 'dupl.', *ha?-* 'transloc.' (cf. **91, 92**)

127. hotká?wɛh 'he left, provided'

Vb. rt.: *-atká?w-* 'leave, provide'
Asp. suff.: *-éh* 'desc.'
Obj. pref.: *ho-* 'masc.'

128. ?ɛyɔkwaya?takehashǽ?kɛ:ɔk 'it will be our assistance in the future'

Vb. base: vb. rt. *-?kéɔk-* 'be there in the future' (?); incorp. nn. base: vb. rt. *-ya?takeha-* 'assist'; *-shæ-* 'nom.'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yɔkwa-* 'our (pl.)'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 7, 10, 11, 81, 93.**

(28)

See **1, 6, 35, 46, 76.**

(29)

129. ?ot?éohtɔ:ni:h 'plants are growing'

Vb. base iden. with **105.**
Asp. suff.: *-h* 'desc.'
Obj. pref.: *?o-* 'neut.'

130. ?ɛka?eohtatókɛ:ɔk 'there will continue to be a certain plant'

Vb. base: vb. rt. *-tokɛ-* 'be certain, specific'; incorp. nn. rt. *-?eóhta-* 'plant'
Asp. suff.: *-ˊØ-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

131. ?ɛwɔ:yaníyɔtha:k 'berries will always hang'

Vb. base: vb. rt. *-niyɔt-* 'hang'; incorp. nn. rt. *-á:ya-* [3.14] 'berries, fruit'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

See also **7, 10, 11, 30, 36, 38, 47, 81, 93, 109, 110.**

(30)

132. ʔɛtkháwihtak 'I shall then bring it about, cause it'

Vb. base: vb. rt. *-hawi-* 'carry', with cisloc. 'bring'; rt. suff. *-'ht-* 'caus. I'; *-'hkw-* 'inst.' (the entire base meaning 'bring about')
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

133. ʔɛyɔkashǽ:ʔse:k 'people will always remember me'

Vb. base: vb. rt. *-ashaæ-* [5.4] 'take cognizance of'; rt. suff. *-'ʔ-* 'inch. I' (together meaning 'remember')
Asp. suff. *-s-*'iter.'; *-ek* 'cont.'
Trans. pref.: *-yɔk-* 'people . . . me'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 6, 10, 11, 15, 20, 116.**

(31)

134. kɛs 'repeatedly, each time'
135. ʔɛyɔtɔʔéshɔnyɔ:ʔ 'people will repeatedly be grateful'

Vb. base: vb. rt. *-ɔʔes-* 'gratify'; rt. suff. *-hɔ-* 'dist.', *-nyɔ-* 'double dist.' [13.10]; *-at-* 'refl.'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-y*[ɔ]- 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

136. ʔɛyɔ́tkathoʔ 'people will see'

Vb. rt. *-atkathw-* 'see'
Asp. suff.: *-ó*ʔ 'punc.'
Subj. pref.: *-y*[ɔ]- 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

137. ʔɛwɔ́:yaniyɔ:tɛʔ 'berries will hang'

Iden. with **131** except for asp. suff. *-é*ʔ 'punc.'

138. niyɔɛjákɛ:ya:t 'above the earth'

Vb. base: vb. rt. *-ké:yat-* 'put on top of, above'; incorp. nn. rt. *-ɔ́ɛja-* 'earth'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-y-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **3, 10, 11, 84.**

(32)

139. hotíyastɔh 'they (masc.) call it'

Vb. base: vb. rt. *-yas-* 'call'; rt. suff. *-t-* 'caus. I'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

140. shés?a:h 'wild strawberry'

Vb. base (?): vb. rt. *-s?áa-* 'be small'; incorp. nn. rt. *-she-* (not found elsewhere)
Asp. suff.: *-'h* 'desc.'

See also **1, 7, 9–11, 30.**

(33)

141. jistɔtá?shæ? 'strawberry'

Ell. for *?ojistɔtá?shæ?* [26.6]
Nn. base: vb. rt. *-ɔta-* 'attach'; incorp. nn. rt. *-jist-* 'ember'; *-'?shæ-* 'nom.'
Nn. suff.: *-'?* 'spl. nn. suff.'
(Obj. pref.: *?o-* 'neut.')

142. ?ɛtwáyastha:k 'we (incl. pl.) shall always call it'

Vb. base iden. with **139.**
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 2, 6, 7, 10, 11, 15, 16, 67.**

(34)

143. ?ɛtwátkatho? 'we (incl. pl.) see'

Vb. stem iden. with **136.**
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *?e-* 'indic.'

144. na?tetyo?táiɛ:h 'when it is warm again there'

Vb. rt.: *-a?taíɛ-* 'be warm, hot'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *-te-* 'dupl.'
Sec. pref.: *na?-* 'part.' (a variant of *nɔ?-* in this speaker's idiolect)

145. teyoæwɛ:nye:h 'the wind', lit. 'the wind is stirring'

Vb. base: vb. rt. *-awɛnye-* 'stir'; incorp. nn. rt. *-(C)æ-* 'wind' [14.4]
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *te-* 'dupl.'

146. ʔoʔwá:yaniyɔ:tɛʔ 'berries hang'

Iden. with **137** except for mod. pref. *ʔoʔ-* 'indic.'

See also **1, 7, 30, 36, 89, 93, 141.**

(35)

147. ʔetwatyǽ:ʔtak 'we (incl. pl.) use it'

Vb. base iden. with **90.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'indic.'

148. hetwá:nekɔ:nɛt 'we (incl. pl.) swallow the drink'

Vb. base: vb. rt. *-ɔnéht-* 'swallow'; incorp. nn. rt. *-ʹ:nek-* 'drink'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *-e-* 'indic.'
Other pref.: *h-* 'transloc.' (usual with this rt.)

149. ʔɛyekɔ:tak 'people will direct it toward, take it to'

Vb. base: vb. rt. *-kɔta-* 'perform an irrevocable act'; rt. suff. *-ʹhkw-* 'inst.' (together meaning 'direct toward')
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

150. koyaʔtayéistaʔ 'where people gather, meeting place'

Vb. base: *-yáʔta-yei-* 'gather' (**5**); rt. suff. *-ʹst-* 'caus.-inst.'
Asp. suff.: *-háʔ* 'iter.'
Obj. pref.: *ko-* 'fem.'

151. tɛyénɔ:ɔnyɔ:ʔ 'people will give thanks'

Vb. stem iden. with **104.**
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

152. haʔteyɔkwéʔtake:h 'all the people'

Iden. with **91** except for incorp. nn. rt. *-ɔkweʔta-* 'person'

153. koyaʔtakɔ́hsothaʔ 'people remain'

Vb. base iden. with **65.**
Asp. suff.: *-háʔ* 'iter.'
Obj. pref.: *ko-* 'fem.'

154. tɛyɔtɛnɔ́:nyɔ:ʔ 'people will be thankful'

Vb. base: vb. rt. *-nɔ́ɔnyɔ-* 'thank'; *-atɛ-* 'refl.' (together meaning 'be thankful')
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **1, 6, 7, 10, 11, 36, 38, 46, 76, 84, 89, 108, 134, 136, 146.**

(36)

155. ʔoʔkáiwaye:ih 'it comes to pass'

Vb. base: vb. rt. *-yei-* 'be right'; rt. suff. *-ʼh-* 'inch. II'; nn. rt. *-(C)t:wa-* 'matter' (the entire base meaning 'come to pass')
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

156. nɔʔwe:ʔ 'while, during, since'

157. tetyoʔtáiɛsʔɔh 'it eventually becomes warm again there'

Vb. rt.: *-aʔtaiɛ-* 'be warm'
Asp. suff.: *-ʼsʔ-* 'even.'; *-ɔh* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *te-* 'dupl.'

158. ʔoʔtitwatɛ́nɔ:ɔnyɔ:ʔ we (incl. pl.) are thankful'

Vb. stem iden. with **154.**
Subj. pref. *-tw-* 'we (incl. pl.)'
Mod. pref.: *ʔoʔ-* 'indic.'
Other pref.: *-ti-* 'dupl.'

See also **1, 7, 10, 11, 36, 89, 93, 97.**

(37)

159. ska:t 'one'

160. waʔakwayɛ:ʔ 'we (excl. pl.) put down, establish'

Vb. rt.: *-yɛ-* 'put down, establish'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ʔakwa-* 'we (excl. pl.)'
Mod. pref.: *wa-* 'indic.'

161. ʔɔkwánɔhkwa:ʔshæʔ 'our medicines'

Nn. rt.: *-nɔhkwaʔshæ-* 'medicine'
Nn. suff.: *-ʼʔ* 'spl. nn. suff.'
Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also **1, 3, 6, 7, 10, 11, 30, 36, 42, 70, 71, 74, 75, 104, 108, 129.**

(38)

162. ʔɛyo:nekítkɛshɔ:k 'there will continue to be water emerging here and there, to be springs'

Vb. base: vb. rt. *-itkɛ-* 'emerge'; rt. suff. *-shɔ-* 'dist.'; incorp. nn. rt. *-ʼ:nek-* 'water'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 3, 6, 7, 10, 11, 34–38, 81, 82.**

(39)

163. ʔɛyojinɔ́:yaʔtɛɔnyɔ:k 'there will continue to be arteries on it'

Vb. base: vb. rt. *-(Cæ)-* 'be on'; rt. suff. *-ɔ-* 'dist.', *-nyɔ-* 'double dist.'; incorp. nn. rt. *-jinɔ́:yaʔta-* [14.4] 'artery, vein'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

164. ʔɛyotihahtɛtyɔ́kwa:ɔk 'rivers will continue to flow'

Vb. base: vb. rt. *-ahtɛty-* 'move, flow'; rt. suff. *-ɔkwa-* 'oppos.', *-ʼɔ-* 'dist.'; incorp. nn. rt. *-ih-* 'river'; *-at-* 'refl.'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

165. yɔɛjakɔ:shɔʔ 'under the earth plurally'

Nn. rt.: *-ɔ́ɛja-* 'earth'
Nn. suff.: *-kɔ-* 'int. loc.'
Subj. pref.: *y-* 'neut.'
Attr. suff.: *-shɔ́ʔ* 'plur.'

166. nɛyoæhtɔ́:ɔk 'how it will continue to pass by'

Vb. rt.: *-ʼ(h)æht-* 'pass by'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

See also **3, 10, 11, 30, 46, 81, 93.**

(40)

167. ʔɛkɔ́:nekɛɔnyɔ:k 'there will continue to be waters on it'

Vb. base: vb. rt. *-(Cæ)-* 'be on'; rt. suff. *-ɔ-* 'dist.', *-nyɔ-* 'double dist.'; incorp. nn. rt. *-ʼ:neka-* [14.4] 'water'
Asp. suff.: *-Ø-* 'desc.'; *-k-* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

168. ʔɛka:nekowané?se:k 'there will always be large waters'

Vb. base: vb. rt. *-owanɛ-* 'be large'; incorp. nn. rt. *-ʼ:nek-* 'water'
Asp. suff.: *-ʼʔs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

169. tɛwɔtiyenɔwʌ́ʔkhɔ:k 'they (nonmasc. pl.) will continue to work hand in hand'

Vb. rt.; *-yenɔwʌ́ʔkhɔ-* 'hold on to', with dupl. 'work hand in hand'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

170. nɔʔkeyɛnʌ́ʔtɛʔhe?t 'how I fashion it'

Vb. base: vb. rt. *-ʌ́ʔtɛ-* 'be of a certain kind'; rt. suff. *-ʼʔhéʔ-* 'inch. I'; incorp. nn. rt. *-y(C)ɛn-* 'cause, custom' (the entire base meaning 'fashion, create')
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-ke-* '1st pers.'
Mod. pref.: *-aʔ-* [3.14] 'indic.'
Sec. pref.: *n-* 'part.'

171. ʔoʔkɔ́ɛja:ta:t 'I establish the earth'

Iden. with **77** except for mod. pref. *ʔoʔ-* 'indic.'

172. ʔɛyotishátɛʔse:k 'there will always be moisture falling'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ʼʔ-* 'inch. I'; incorp. nn. rt. *-shat-* 'fog, mist, moisture'
Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-yoti-* 'they (nonmasc.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 3, 10, 11, 36, 46, 89.**

(41)

173. ʔo:nekase:ʔ 'fresh water'

Vb. base: vb. rt. *-ase-* 'be new, fresh'; incorp. nn. rt. *-ʼ:nek-* 'water'
Asp. suff.: *-ʔ* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

174. ʔɔkwátɔʔse:ʔɔh 'it is available in abundance to us (pl.)'

Vb. rt.: *-atɔʔseʔ-* 'be available in abundance'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔɔkw-* 'us (pl.)'

175. ʔɔkwaʔnikɔiyóstahkɔh 'it contents us (pl.)'

Vb. base: vb. rt. *-iyo-* 'be good'; rt. suff. *-ʼsta-* 'caus.-inst.', *-ʼhkw-* 'inst.'; incorp. nn. rt. *-ʔnikɔ́-* 'mind' (the entire base meaning 'content, satisfy')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔɔkwa-* 'us (pl.)'

176. háe?kwah 'also, too, in addition, moreover'

177. honɔ́tɔ?se:?ɔh 'it is available in abundance to them (masc.)'

Iden. with **174** except for obj. pref. *hon-* 'them (masc.)'

See also **1, 10, 11, 15, 16, 30, 36, 46, 67, 89, 108, 127.**

(42)

See **1, 7, 10, 11, 36, 89, 90, 118.**

(43)

178. ?ɛtwatyǽ:?tak 'we (incl. pl.) shall use it'

Iden. with **147** except for mod. pref. *?ɛ-* 'fut.'

179. ?ɛtwatya?tákesko? 'we (incl. pl.) shall arise'

Vb. base: vb. rt. *-keskw-* 'raise'; incorp. nn. rt. *-yá?ta-* 'body'; *-at-* 'refl.'
Asp. suff.: *-ó?* 'punc.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

180. tɛjawɛtɔ:ti? 'day will open, dawn again'

Vb. base: vb. rt. *-ɔ(:)ty-* 'open'; incorp. nn. rt. *-ɛt-* 'day'
Asp. suff.: *-i?* 'punc.'
Obj. pref.: *-yaw-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-[j]-* 'repeat.'
Other pref.: *t-* 'dupl.'

181. ?o:nekanos 'water'

Vb. base: vb. rt. *-no-* 'be cold'; nn. rt. *-ˊ:neka-* 'water'
Asp. suff.: *-ˊs* 'iter.'
Obj. pref.: *?o-* 'neut.'

See also **7, 10, 11, 24, 79, 84, 147.**

(44)

See **1, 7, 62, 89.**

(45)

182. ?oiwayei?ɔ́:tye?s 'it is coming to pass'

Vb. base iden. with **155.**
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ˊ?s* 'iter.'
Obj. pref.: *?o-* 'neut.'

183. nyo:?nikɔɛwɛ́?ɔh 'what he intended'

Coll. for **117.**

See also **35–37.**

(46)

184. ʔo:nékitkɛ:shɔʔ 'the springs'

Vb. base iden. with **162.**
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

185. ʔojinɔ:yáʔtɛɔnyɔʔ 'the arteries on it'

Vb. base iden. with **163.**
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

186. ʔotíhahtɛtyɔkwɛh 'the rivers'

Vb. base iden. with **164** except for lack of dist.
Asp. suff.: *-éh* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

187. ka:nekɛɔnyɔʔ 'waters on it'

Vb. base iden. with **167.**
Asp. suff. *-ʼʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

188. ka:nekowa:nɛs 'large waters'

Vb. base iden. with **168.**
Asp. suff.: *-ʼs* 'iter.'
Subj. pref.: *ka-* 'neut.'

See also **1, 3, 6, 7, 10, 11, 30, 46, 70, 74, 75, 102–4.**

(47)

See **1, 2, 7, 30, 34, 35.**

(48)

189. ʔɛyotehatɔní:ak 'forests will continue to grow'

Iden. with **105** except for incorp. nn. rt. *-hat-* 'forest'

See also **3, 7, 10, 11, 38, 81, 82, 89.**

(49)

190. ʔɛyakoyaʔtakehashɛ́ʔkɛ:ɔk 'it will be people's assistance'

Iden. with **128** except for obj. pref. *-yako-* 'fem.'

See also **7, 10, 11, 15, 20, 89, 116, 189.**

(50)

191. shɔ:h 'just, only'

192. nɛyɔnishé?se:k 'the length of time it will always become'

Vb. base: vb. rt. *-is-* 'be long'; rt. suff. *-hé?-* 'inch. I'; incorp. nn. rt. *-ɔn-* 'period of time'
Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

193. tɛkæ:wɛ:nye:? 'the wind will stir'

Vb. base iden. with **145.**
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-kæ-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

194. nɛyo?táiɛhse:k 'when it always will be warm'

Vb. rt.: *-a?taiɛ-* 'be warm'
Asp. suff.: *-'hs-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

195. nikáiwi:s 'how long a matter'

Vb. base: vb. rt. *-is-* 'be long'; nn. rt. *-(C)i:w-* 'matter'
Asp. suff.: *-Ø* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

196. ?ɛkánɔ?nos 'when it will become cold'

Vb. base: vb. rt. *-nɔ́?no-* 'be cold'; rt. suff. *-'st-* [3.4] 'caus.-inst.' (here with inch. meaning)
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

See also **1, 7, 10, 11, 30, 38, 89, 109, 176.**

(51)

197. ?o:tiya?tataia?tahkɔ́:ɔk 'it will continue to provide heat for them'

Coll. for *?eotiya?tataia?tahkɔ́:ɔk*
Vb. base: vb. rt. *-taia-* 'be warm'; rt. suff. *-'?ta-* 'caus. I', *-'hkw-* 'inst.'; incorp. nn. rt. *-yá?ta-* 'body'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-'oti-* 'them (masc.)'
Mod. pref.: *?ɛ-* [3.16] 'fut.'

See also **1, 6, 7, 10, 11, 30, 35, 81, 82, 89, 117, 189.**

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198. to?oiwánɔ?ko:was 'it continues unchanged'

Coll. for *te?oiwánɔ?ko:was* [27.5]
Vb. base: vb. rt. *-nɔ́?kow-* (with neg.) 'be capable of anything'; incorp. nn. rt. *-(C)i:wa-* 'matter' (together meaning 'continue unchanged')
Asp. suff.: *-ás* 'iter.'
Obj. pref.: *-?o-* 'neut.'
Other pref.: *te-* 'neg.'

199. tohka:?ah 'a few'

200. ?ɔkwaya?tataia?táhkɔh 'we (pl.) are using it for heat'

Vb. base iden. with **197.**
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *?ɔkwa-* 'we (pl.)'

201. ?otéhatɔ:ni:h 'forests are growing'

Vb. base iden. with **189.**
Asp. suff.: *-h* 'desc.'
Obj. pref.: *?o-* 'neut.'

See also **1, 7, 10, 30, 36, 42, 81, 89, 93, 118.**

(53)

202. ?othɔtɔ:ni:h 'trees are growing'

Iden. with **201** except for incorp. nn. rt. *-hɔt-* 'tree, brush'

See also **1, 6, 10, 46, 76, 81, 93, 114, 119, 176.**

(54)

203. ?ɛkakwe:ni? 'it will be possible'

Vb. rt.: *-kweny-* 'be possible'
Asp. suff.: *-i?* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

204. ?ɛyakotɔ?se?ɔ́:ɔk 'it will continue to be available to people in abundance'

Vb. rt.: *-atɔ?se?-* 'be available in abundance'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

See also **11, 15, 20, 38, 114, 116, 176.**

(55)

205. ʔaeʔ 'again'

206. ʔɛkɛɔtatokɛ́:ɔk 'there will continue to be a certain tree'

Vb. base: vb. rt. *-tokɛ-* 'be certain, specific'; incorp. nn. rt. *-(y)ɔta-* 'tree'
Asp. suff.: *-ʹØ-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-kɛ-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

207. ʔɛyakoshǽ:ʔseʔ 'it will remind people'

Vb. base: vb. rt. *-ashaæ-* 'take cognizance of'; rt. suff. *-ʹʔ-* 'inch. I' (cf. **133**), *-se-* 'dat.'
Asp. suff.: *-ʹʔ* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

208. ʔɛyɔkashǽ:ʔseʔ 'people will remember me'

Iden. with **207** except for trans. pref. *-yɔk-* 'people . . . me'

See also **1, 6, 10, 11, 30, 38, 41, 42, 46, 57, 67, 76, 132.**

(56)

209. ʔɛwɔtí:otɔnyɔ:k 'trees will always be standing here and there'

The length in *i:o* is inconsistent with [3.21]. Apparently this word is a recent change < * *ʔɛwɔtíɛɔtɔnyɔ:k*, analyzable as follows:
Vb. base: vb. rt. *-ot-* 'stand upright'; rt. suff. *-ɔ-* 'dist.', *-nyɔ-* 'double dist.'; incorp. nn. rt. *-ʹ(h)ɛ-* 'tree'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

210. wahtaʔ '(hard) maple'

Nn. rt.: *-áhta-* 'maple'
Nn. suff.: *-ʹʔ* 'spl. nn. suff.'
Subj. pref.: *w-* 'neut.'

211. ʔɛtka:nekâiʔse:k 'sap will always flow there'

Vb. base: vb. rt. *-ʹ(h)i-* 'spill'; rt. suff. *-ʹʔ-* 'inch. I'; incorp. nn. rt. *-ʹ:neka-* 'water, sap'
Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

212. ʔɛyowænɔ:ek 'it will continue to be sweet'

Vb. base: vb. rt. *-(C)e-* 'put in'; incorp. nn. rt. *-wænɔ-* 'sugar' (together meaning 'be sweet')
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 30, 42, 81, 82.**

(57)

213. tɛtyoʔtáiɛh 'it will become warm again there'

Vb. base: vb. rt. *-aʔtaiɛ-* 'be warm'; rt. suff. *-ʼh-* 'inch II'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. perf.: *-ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *t-* 'dupl.' (here 'again')

214. ʔɛtka:nekáiʔt 'sap will flow there'

Iden. with **211** except for asp. suff. *-t* 'punc.'

215. ʔó:nɔʔe:sha? 'they (masc.) will be grateful'

Coll. for *ʔéonɔʔe:sha?*
Vb. rt.: *-ɔʔesha-* 'gratify'
Asp. suff.: *-ʼʔ* 'punc.'
Obj. pref.: *-ʼon-* 'they (masc.)'
Mod. pref.: *ʔɛ-* 'fut.'

216. hɛnénɔhtɔ:nyɔh 'they (masc. pl.) think'

Iden. with **28** except for subj. pref. *hɛn-* 'they (masc. pl.)'

217. nɛ:tah 'this, that'

218. hɔsáka:eʔ 'the time arrives again'

Vb. rt.: *-(h)e-* 'arrive (of time)'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *h-* 'transloc.' (usual with this rt.)

219. tɛshátisnye:ʔ 'they (masc. pl.) will attend to it again'

Vb. rt.: *-snye-* 'attend to'
Asp suff.: *-ʔ* 'punc.'
Subj. pref.: *-hati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *t-* 'dupl.' (usual with this rt.)

220. watí:otɔnyɔʔ 'trees are standing here and there'

Iden. with **209** except for lack of *-k* 'cont.' and of *ʔɛ-* 'fut.'

See also **1–3, 10, 11, 27, 36, 42, 84, 89, 93, 134, 205, 210.**

(58)

221. niyɔ́kweʔta:ke:h 'how many people there are'

Iden. with **43** except for subj. pref. *-y-* 'indef.'

222. hoti:wastéistɔh 'they (masc.) have noticed it'

Vb. base: vb. rt. *-asteíst-* 'manage, arrange'; incorp. nn. rt. *-(C)í:w-* 'matter' (together meaning 'notice, pay attention to')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

223. hɛnɔ́hke:otha? 'they (masc. pl.) tap the tree'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-ahke-* 'chip' (together meaning 'tap a tree')
Asp. suff.: *-há?* 'iter.'
Subj. pref.: *hɛn-* 'they (masc. pl.)'

224. wá:tihsɛnɔ:ni? 'they (masc. pl.) store it'

Vb. base: vb. rt. *-ɔ(:)ni-* 'make'; incorp. nn. rt. *-hsɛn-* 'name' (together meaning 'store, put away')
Asp. suff.: *-ʼ?* 'punc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *wa-* 'indic.'

225. ?owæ:nɔ? 'sugar'

Nn. rt.: *-wænɔ-* 'sugar'
Nn. suff.: *-ʼ?* 'spl. nn. suff.'
Obj. pref.: *?o-* 'neut.'

See also **1, 10, 11, 15, 20, 30, 38, 41, 89, 198, 204.**

(59)

226. ?ahsɔh 'still, yet'

See also **1, 89, 90, 118, 198.**

(60)

227. ?ohtɛ:tyɔ:h 'it is continuing'

Vb. rt. *-ahtɛty-* 'travel, continue on'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *?o-* 'neut.'

228. nioiwíhsa?ɔh 'the way he planned it'

Vb. base: vb. rt. *-ihsá?-* 'create'; incorp. nn. rt. *-(C)í:w-* 'matter' (together meaning 'plan, promise to do')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Sec. pref.: *ni-* 'part.'

See also **1, 6, 35, 36, 61, 62, 97, 205, 226.**

(61)

See **1, 3, 6, 7, 10, 11, 70, 74, 75, 81, 93, 102–4, 201.**

(62)

229. ʔɛkyáʔtata:thɔ:ʔ 'I shall establish various types'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-at-* 'caus. II' (cf. **77**), *-hɔ-* 'dist.'; incorp. nn. rt. *-yáʔta-* 'body, form'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

230. kanyo:ʔ 'wild animal'

Vb. rt.: *-nyo-* 'be wild (of animals or plants)'
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

231. ʔɛkatakhenɔtyéʔse:k 'they will always be running about'

Vb. base: vb. rt. *-takhe-* 'run'; rt. suff. *-nɔ-* 'dist.'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʼʔs* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1–3, 7, 10, 11, 35–38, 76, 82, 89.**

(63)

232. to:nɛʔnikɔɛwɛnyáʔtɔ:ɔk 'they (masc.) will continue to use it as a source of amusement'

Coll. for *teonɛʔnikɔɛwɛnyáʔtɔ:ɔk*
Vb. base: vb. rt. *-awɛnya-* [24.4] 'stir'; rt. suff. *-ʼʔt-* 'caus. I'; incorp. nn. rt. *-ʔnikɔ́ɛ-* 'mind'; *-ɛ-* 'refl.'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-ʼon-* 'they (masc.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *te-* 'dupl.'

233. wa:tɔh 'it says, it is called'

Vb. rt.: *-atɔ-* 'say'
Asp. suff.: *-ʼh* 'iter.'
Subj. pref.: *w-* 'neut.'

234. hotiskɛʔɛ́kehtɔh 'they (masc.) are warriors'

Vb. rt.: *-skɛʔɛkéht-* 'be a warrior'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

235. hotiyaʔtá:ni:yɔh 'their (masc.) bodies are solid, tough'

Vb. base: vb. rt. *-ʼ:niy-* 'be solid, tough'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *hoti-* 'their (masc.)'

See also **7, 10, 11, 30, 42, 89.**

(64)

236. hakɔ́kɛ:yatani:h 'he provided it for them'

Vb. base: vb. rt. *-ké:yata-* 'put up, provide'; rt. suff. *-ni-* 'dat.'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *hakɔ-* 'he . . . them'

237. katákhenɔ:tye?s 'they are running about'

Iden. with 231 except for lack of *-ek* 'cont.' and *?ɛ-* 'fut.'

238. tɛ:nɛ?nikɔɛwɛnyá?tha:k 'they (masc. pl.) will always use it as a source of amusement'

Iden. with 232 except for asp. suff. *-h-* 'iter.' and subj. pref. *-'ɛn-* 'they (masc. pl.)'

See also **10, 11, 30, 38, 59, 230, 234, 235.**

(65)

239. ?atɛ́nɔ?shæ? 'food'

Nn. base: nn. rt. *-nɔ?shæ-* (?); *?atɛ-* 'refl.' [15.6]
Nn. suff.: *-'?* 'spl. nn. suff.'

See also **1, 3, 10, 11, 15, 20, 41, 204.**

(66)

240. tetwáka:ne:? 'we (incl. pl.) have seen'

Vb. rt.: *-ká:ne-* 'see, look at'
Asp. suff.: *-?* 'desc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Other pref.: *te-* 'dupl.' (usual with this rt.)

241. nikanyo?tá?s?a:h 'small animals'

Vb. base: vb. rt. *-?s?ʌ́a-* 'be small'; incorp. nn. rt. *-nyó?ta-* 'animal'
Asp. suff.: *-'h* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

242. hatítakhenɔtye?s 'they (masc. pl.) are running about'

Iden. with 237 except for subj. pref. *hati-* 'they (masc. pl.)'

243. niyoteháto?kta:tye?s 'along the edges of the forests'

Vb. base: vb. rt. *-ó?kt-* 'come to the end, extend to the edge'; incorp. nn. rt. *-hat-* 'forest'; *-ate-* 'refl.'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-'?s* 'iter.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

244. kahatakɔ:shɔʔ 'within the forests'

Nn. rt.: *-hata-* 'forest'
Nn. suff.: *-kɔ-* 'int. loc.'
Subj. pref.: *ka-* 'neut.'
Attr. suff.: *-shɔ́ʔ* 'plur.'

See also **1, 2, 6, 30, 36, 46, 89, 118.**

(67)

245. tejitwaká:ne:ʔ 'we (incl. pl.) see again'

Iden. with **240** except for addition of prim. pref. *-ji-* 'repet.'

246. kanyóʔtowa:nɛs 'large animals'

Vb. base: vb. rt. *-owanɛ-* 'be large'; incorp. nn. rt. *-nyoʔt-* 'animal'
Asp. suff.: *-ʼs* 'iter.'
Subj. pref.: *ka-* 'neut.'

247. hɛnɔtkɛʔɔ́:neʔs 'they (masc. pl.) appear momentarily'

Vb. base: vb. rt. *-atkɛʔɔ-* 'appear momentarily'; rt. suff. *-ʼ:n-* 'trans.'
Asp. suff.: *-éʔs* 'iter.'
Subj. pref.: *hɛn-* 'they (masc. pl.)'

See also **1, 2, 36, 42, 57, 118.**

(68)

248. to:kwah 'so many'
249. nɔʔyóshæke:ʔ 'how many years'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-oshæ-* 'winter, year'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *-aʔ-* [3.14] 'indic.'
Sec. pref.: *n-* 'part.'

250. teʔjitwakɛh 'we (incl. pl.) don't see it any longer'

Vb. rt.: *-kɛ-* 'see'
Asp. suff.: *-ʼh* 'iter.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Prim. pref.: *-ji-* 'repet.'
Other pref.: *teʔ-* 'neg.'

See also **7, 11, 49, 84, 89, 246.**

(69)

251. niyóteʔkta:tyeʔs 'up to the present time'

Iden. with **118** except for asp. suff. *-ʼʔs* 'iter.'

252. jɔkwátɔ?se:h 'it is available to us (pl.) again in abundance'

Vb. rt.: *-atɔ?se-* 'be available in abundance' (formally distinct from *-atɔ?se?-*; cf. **174**)
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yɔkw-* 'us (pl.)'
Prim. pref.: *[j]-* 'repeat.'

See also **1, 2, 30, 57, 89, 118, 237, 239, 245, 246.**

(70)

See **1, 7, 35–37, 90, 117.**

(71)

See **1, 3, 6, 7, 10, 11, 36, 42, 61, 62, 70, 74, 75, 89, 97, 102–104, 117, 226, 227, 230, 237.**

(72)

See **1, 6, 34–37.**

(73)

253. tɛyonɔte?sætɛsyɔtyé?se:k 'they (nonmasc.) will always be spreading their wings'

Vb. base: vb. rt. *-ɔ(:)ty-* 'throw open'; incorp. nn. base: vb. rt. *-?sætɛ-* 'stretch (as on a frame)'; *-sy-* [14.2] 'nom.'; *-ate-* 'refl.'
Asp. suff.: *-é?s-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-yon-* 'they (nonmasc.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

254. nɛyóto?kta?k 'it will continue to extend to the limit'

Vb. base: *-ó?kta-* [18.3 end] 'come to the end, extend to the limit'; *-at-* 'refl.'
Asp. suff.: *-'?-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

See also **7, 10, 11, 38, 89, 138, 229.**

(74)

255. hǽ:?kwah 'also, in addition'

Variant of **176.**

256. ?ɛɔtiyásɔ:ɔk 'they (masc. pl.) will continue to be called'

Vb. rt. *-yas-* 'call'
Asp. suff.: *-ɔ-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-'ati-* 'they (masc. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 10, 11, 230.**

(75)

257. nɛyóhsawa?k 'how it will continue to begin'

Vb. rt.: *-ahsawa-* 'begin'
Asp. suff.: *-ʼ?-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

258. nitkáshatɔ:tye?s 'where the mist falls, in the clouds'

Vb. base: vb. rt. *-ɔ(:)ty-* 'throw open, fall (of rain, snow, mist, etc.)'; incorp. nn. rt. *-shat-* 'moisture, mist'
Asp. suff.: *-é?s* 'iter.'
Subj. pref.: *-ka-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *ni-* 'part.'

See also **10, 11, 138, 254.**

(76)

259. hotíhsɛnɔye:tɔ? 'they (masc.) have names'

Vb. base: vb. rt. *-yɛt-* 'have'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-hsɛnɔ-* 'name'
Asp. suff.: *-ʼ?* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

260. ji?tɛ?ɔshɔ́?ɔh 'birds'

Vb. base: vb. rt. *-ɛ?ɔ-* (?); incorp. nn. rt. *-ji?t-* 'bird' (cf. *ji?té?ɔ:h* 'bird')
Attr. suff.: *-shɔ́?ɔh* 'plur.'

261. teyonɔte?sætésyɔtye?s 'they (nonmasc.) are spreading their wings'

Iden. with **253** except for lack of *-ek* 'cont.' and of *-ɛ-* 'fut.'

See also **1, 10, 11, 30, 88, 106, 176.**

(77)

262. nya:tiji?ta?s?á:h 'small birds'

Coll. for *niatiji?ta?s?á:h* [27.3]
Iden. with **241** except for incorp. nn. rt. *-ji?ta-* 'bird' and subj. pref. *-ʼati-* 'they (masc. pl.)'

263. nɛyɔ́nishe?t 'the length of time it will become'

Iden. with **192** except for asp. suff. *-t-* 'punc.'

264. to:nɔtawɛnyé:ak 'they (masc.) will continue to move about'

Coll. for *teonɔtawɛnyé:ak*
Vb. base: vb. rt. *-awɛnye-* 'stir'; *-at-* 'refl.'
Asp. suff. *-ʼØ-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-ʼon-* 'they (masc.)
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

265. ʔɛshɛnɔtkáːɛkoʔ 'they (masc. pl.) will turn back'

Vb. base: vb. rt. *-kaáɛkw-* 'turn back'; *-at-* 'refl.'
Asp. suff.: *-óʔ* 'punc.'
Subj. pref.: *-hɛn-* 'they (masc. pl.)'
Prim. pref.: *-s-* 'repet.' (here 'back')
Mod. pref.: *ʔɛ-* 'fut.'

266. héːkwaːh 'toward there, in that direction'

heh 'there' (36), *-kwah* 'toward' [26.8]

267. tyoneːnɔʔ 'where it is warm'

Vb. rt.: *-nenɔ-* 'be warm (of weather)'
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *t-* 'cisloc.'

268. hɛshɛːneːʔ 'they (masc. pl.) will go back there'

Vb. base: vb. rt. *-ɛ-* 'go'; rt. suff. *-n-* [3.10] 'direct.'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-hɛn-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *h-* 'transloc.'

See also **1, 2, 6, 7, 10, 11, 30, 36, 38, 57, 89, 109.**

(78)

269. ʔɛshatiyáʔtaʔtiːheʔt 'they (masc. pl.) will come around again'

Vb. base: vb. rt. *-aʔti-* 'lean'; rt. suff. *-héʔ-* 'inch. I'; incorp. nn. rt. *-yáʔt-* 'body' (the entire base meaning 'arrive, come around')
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-hati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'

270. haʔtewatiwɛnɔːkeːh 'all their (nonmasc. pl.) voices'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-wɛn-* 'voice'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-wati-* 'their (nonmasc. pl.)'
Other pref.: *-te-* 'dupl.'; *haʔ* 'transloc.'

271. ʔɛswɛnɔtíʔstaɛʔ 'they (nonmasc. pl.) will sing, chatter again'

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-iʔsta-* 'noise'; *-at-* 'refl.' (the entire base meaning 'chatter')
Asp. suff.: *-éʔ* 'punc.'
Subj. pref.: *-wɛn-* 'they (nonmasc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'

272. watiwɛniːyoʔs 'their (nonmasc. pl.) beautiful voices'

Vb. base: *-iyo-* 'be beautiful'; incorp. nn. rt. *-wɛn-* 'voice, word'
Asp. suff.: *-ʼʔs* 'iter.'

Subj. pref.: *wati-* 'their (nonmasc. pl.)'

See also **1, 10, 11, 36, 93, 213.**

(79)

273. tɛkáhkwaʔt 'it will lift'

Vb. base: vb. rt. *-ʼhkwa-* 'lift'; rt. suff. *-ʼʔt-* 'caus. I'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

274. hotiʔnikɔ́ɛʔ 'their (masc.) minds'

Iden. with **75** except for obj. pref. *hoti-* 'their (masc.)'

275. hotiyaʔtakɔhsótha? 'they (masc.) remain'

Vb. base: vb. rt. *-kɔhsóht-* [3.6] 'remain'; incorp. nn. rt. *-yáʔta-* 'body' (cf. **65**)
Asp. suff.: *-háʔ* 'iter.'
Obj. pref.: *hoti-* 'they (masc.)'

276. nikajiʔtáʔsʔa:h 'small birds'

Iden. with **262** except for subj. pref. *-ka-* 'neut.'

See also **1, 2, 7, 10, 30, 36, 108, 269.**

(80)

See **1, 6, 11, 30, 57, 76, 174, 176, 239, 260, 261.**

(81)

See **30, 89, 90, 174, 176, 239, 260, 261.**

(82)

277. hoti:wayéistɔh 'they (masc.) are performing their obligation'

Iden. with **98** except for obj. pref. *hoti-* 'they (masc.)'

278. hoti:wayɛtáhkɔh 'their (masc.) responsibility'

Iden. with **60** except for obj. pref. *hoti-* 'their (masc.)'

See also **1, 36, 57, 96, 100, 106, 176.**

(83)

279. ʔoʔkiʔ 'I said'

Vb. rt.: *-i-* 'say'
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔoʔ-* 'indic.'

280. nɔ:tiyâ?to?tɛ? 'what their (masc. pl.) type is'

Vb. base: vb. rt. *-ó?tɛ-* 'be of a certain kind'; incorp. nn. rt. *-yá?t-* 'body'
Asp. suff.: *-ˊ?* 'punc.'
Subj. pref.: *-ˊati-* 'their (masc. pl.)'
Mod. pref.: *-a-* [3.14] 'indic.'
Sec. pref.: *n-* 'part.'

See also **7, 36, 106, 259.**

(84)

See **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102–104, 260, 261.**

(85)

See **1, 2, 7, 35–37, 76.**

(86)

281. ?i:ch 'he thought'

Vb. rt.: *-e-* 'think, decide'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *?i-* 'masc.' [6.11]

282. ?ɛka:tka? 'I shall leave it'

Vb. rt.: *-atka-* 'leave, provide'
Asp. suff.: *-ˊ?* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *?ɛ-* 'fut.'

283. honɔ:hɔ? 'they (masc.) themselves'

Iden. with **58** except for obj. pref. *hon-* 'they (masc.)'

284. to:nɔtátɛ?nya:ɛ? 'they (masc.) will take care of themselves'

Coll. for *teonɔtátɛ?nya:ɛ?*
Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-?nya-* 'hand' (together meaning 'take care of'); *-atatɛ-* 'recip.'
Asp. suff.: *-é?* 'punc.'
Obj. pref.: *-ˊon-* 'they (masc.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **1, 2, 7, 10, 11, 20, 41, 81, 89, 93.**

(87)

285. yɔɛjakɔ:h 'in the earth'

Iden. with **165** except for lack of *-shɔ́?* 'plur.'

286. ?ɛɔtiyɛ́:ɔk 'they (masc. pl.) will always put it down'

Vb. rt.: *-yɛ-* 'put down'
Asp. suff.: *-ˊØ-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-ˊati-* 'they (masc. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

287. to:tihkwɛ́ɔtye? 'they (masc.) will be harvesting it', lit. 'lifting it'

Coll. for *teotihkwɛ́ɔtye?*
Vb. rt.: *-ʹhkw-* 'lift'
Asp. suff.: *-ɛ́-* 'desc.'; *-atye* 'prog.'; *-ʹ?* 'punc.'
Obj. pref.: *-ʹoti-* 'they (masc.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

288. ?ɛ:nɛnɔhtɔnyɔ́:ɔk 'they (masc. pl.) will always think'

Iden. with **216** except for addition of *-ak* 'cont.' and of mod. pref. *?ɛ-* 'fut.'

See also **3, 6, 10, 11, 27, 112, 113.**

(88)

See **1, 7, 36, 59, 89, 118, 240.**

(89)

289. teyonɔɛjotká?wɛh 'they (nonmasc.) emerge from the earth'

Vb. base iden. with **111.**
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *-yon-* 'they (nonmasc.)'
Other pref.: *te-* 'dupl.'

290. ?ɛyɔkwa?nikɔ́iyostak 'it will bring us (pl.) contentment'

Iden. with **175** except for asp. suff. *-Ø* 'punc.' and addition of mod. pref. *?ɛ-* 'fut.'

291. tɔta:we? 'it comes again'

Vb. rt.: *-e-* 'come'
Asp. suff.: *-ʹ?* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *t-* 'dupl.' (here 'again')

292. tɛskate:ni? 'it will change again'

Vb. rt.; *-teny-* 'change'
Asp. suff.: *-t?* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *t-* 'dupl.' (usual with this rt.)

See also **2, 10, 103, 145, 240.**

(90)

293. ʔɔkyɔishæ:niyéhkɔh 'it strengthens our breath'

Vb. base: vb. rt. *-ʼ:niye-* 'be solid, strong'; rt. suff. *-ʼhkw-* 'inst.'; incorp. nn. rt. *-ɔishæ-* 'breath'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔɔky-* 'our (pl.)'

See also **1, 7, 10.**

(91)

294. tsaʔka:nɔʔ 'when it came, arrived'

Vb. rt.: *-yɔ-* 'arrive'
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-aʔ-* 'indic.'
Sec. pref.: *ts-* 'coin.'

295. kaʔníkɔ:iyo:h 'good-mindedness', here referring to the Good Message of Handsome Lake

Vb. base: vb. rt. *-iyo-* 'be good'; incorp. nn. rt. *-ʔnikɔ́-* 'mind'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *ka-* 'neut.'

296. ʔɔkwatokɛ́hse:ʔ 'it was explained to us (pl.)'

Vb. base: vb. rt. *-tokɛ-* 'be straight'; rt. suff. *-ʼhse-* 'dat.' (together meaning 'set straight, explain to')
Asp. suff.: *-Ø* 'desc.'; *-ʔ* 'past' (?)
Obj. pref.: *ʔɔkwa-* 'us (pl.)'

297. ʔɛkæ:tyéʔse:k 'it will always be included'

Vb. rt.: *-(C)æ-* 'put in'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʼʔs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-kæ-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

298. ʔotí:wahtɛ:tyɔ:h 'the ceremony is performed'

Vb. base: vb. rt. *-ahtɛty-* 'travel, operate'; incorp. nn. rt. *-(C)i:w-* 'matter, ceremony'; *-at-* 'refl.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

299. ke:ih 'four'

300. niyóiwa:ke:h 'how many ceremonies'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-(C)i:w-* 'ceremony'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 2, 7, 10, 11, 84, 176.**

(92)

301. ʔonɔtɔ́isyɔhkɔh 'they asked'

Vb. base: vb. rt. *-ɔisyɔ́hkw-* 'persist'; *-at-* 'refl.' (together meaning 'ask, request, pray, hope')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔon-* 'they (nonmasc.)'

302. tɛwɛnɔté:nɔtæʔk 'they (nonmasc. pl.) will continue to be sisters (to each other)'

Vb. rt.: *-até:nɔtæ-* 'be siblings'
Asp. suff.: *-ʔ́ʔ-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-wɛn-* 'they (nonmasc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.' (usual with this rt.)

303. tewáti?nya:? 'they (nonmasc. pl.) are taking care of it'

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-ʔnya-* 'hand' (cf. **284**)
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Other pref.: *te-* 'dupl.'

See also **7, 10, 11, 30, 46, 59, 81, 91.**

(93)

304. niyo:weʔ 'how far it is (in distance or, as here, time)'

Vb. rt.: *-we-* 'be a certain distance'
Asp. suff.: *-ʔ́ʔ* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

305. ʔotɔ́ʔɔh 'it became, there arose'

Vb. rt.: *-atɔ́ʔ-* 'become'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

306. watíyaʔta:teʔ 'their (nonmasc. pl.) bodies are present', here, 'between them'

Vb. base: vb. rt. *-te-* 'be present', incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-ʔ́ʔ* 'desc.'
Subj. pref.: *wati-* 'their (nonmasc. pl.)'

307. nɛtwátɔ:ɔk 'how we (incl. pl.) shall always say it'

Vb. rt.: *-atɔ-* 'say'
Asp. suff.: *-ʔ́Ø-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

308. tewɛnɔté:nɔ:te:ʔ 'they (nonmasc. pl.) are sisters'

Iden. with **302** except for lack of *-k* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

309. tyɔhéhkɔh 'we (incl. pl.) use it for living, our sustenance'

Vb. base: vb. rt. *-ɔhe-* 'be alive'; rt. suff. *-ˀhkw-* 'inst.'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *ty-* 'we (incl. pl.)'

310. ˀɛtwathyonyá:neˀ 'we (incl. pl.) are going to tell about it'

Iden. with **85** except for subj. pref. *-tw-* 'we (incl. pl.)'

See also **1, 2, 6, 7, 10, 30, 36, 83.**

(94)

311. ˀɔkwaˀnikɔ́:iyo:h 'we (pl.) are satisfied'

Iden. with **175** (cf. also **290**) except for lack of *-ˀsta-* 'caus.-inst.' and of *-ˀhkw-* 'inst.'

312. ˀotɔ:ni:h 'it is growing'

Vb. base: vb. rt. *-ɔ(:)ni-* 'make'; *-at-* 'refl.' (cf. **105**)
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ˀo-* 'neut.'

See also **1, 7, 10, 11, 42, 89, 118, 240.**

(95)

313. nɔˀtewɛnɔ́tɛ:nɔ:te:ˀ 'how they (nonmasc. pl.) are sisters'

Iden. with **308** except for addition of sec. pref. *nɔˀ-* 'part.'

314. ˀakyɔ́hehkɔh 'we (excl. pl.) use it for living'

Iden. with **309** except for subj. pref. *ˀaky-* 'we (excl. pl.)'

See also **1, 3, 6, 7, 10, 11, 70, 74, 75, 102–4.**

(96)

315. taˀakakwe:niˀ 'it can't be'

Coll. for *teˀakakwe:niˀ* [27.5]
Vb. rt.: *-kweny-* 'be able'
Asp. suff.: *-iˀ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ˀa-* 'indic.'
Other pref.: *te-* 'neg.'

316. nɔ:yoˀtɛ́:ɔk 'it might continue to be so'

Iden. with **74** except for mod. pref. *-aa-* [3.14] 'opt.'

See also **1–3, 6, 7, 10, 11, 35–38, 49, 76, 191.**

(97)

See **1, 3, 7, 10, 11, 38, 39.**

(98)

317. ha?tekakɔ:t 'it must be'

Vb. rt. *-kɔ(:)t-* 'perform an irrevocable act'
Asp. suff.: *-Ø* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Other pref.: *-te-* 'dupl.'; *ha?-* 'transloc.' (together indicating completeness or inevitability)

318. tɛyoæwɛnyé:ak 'the wind will continue to stir'

Iden. with **145** except for addition of *-ak* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

319. ?eotiya?ta:níyɔ:ɔk 'their (masc.) bodies will continue to be strong'

Iden. with **235** except for addition of *-ak* 'cont.' and of mod. pref. *?ɛ-* 'fut.'

320. ?o?thɛnɔtawɛnye:? 'they (masc. pl.) move about'

Iden. with **116** except for subj. pref. *-hɛn-* 'they (masc. pl.)'

321. ?o?khéyatka? 'I left them'

Vb. rt.: *-atka-* 'leave, provide'
Asp. suff.: *-ʼ?* 'punc.'
Trans. pref.: *-khey-* 'I . . . them'
Mod. pref.: *?o?-* 'indic.'

See also **1, 3, 10, 11, 20, 81, 171.**

(99)

322. hosyɔ:ni:h 'he made it'

Vb. rt.: *-ʼsyɔ(:)ni-* 'make, fix, prepare'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ho-* 'masc.'

323. ?otá?eoɔh 'it's covered with a veil'

Vb. base: vb. rt. *-o-* 'cover'; incorp. nn. rt. *-a?a(æ)-* [14.4] 'veil'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *?o-* 'neut.'

324. hekæ:hkwé?skwa:h 'toward where the sun sets, the west'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ʼ?-* 'inch.'; incorp. nn. rt. *-(C)ǽhkw-* 'sun'
Asp suff.: *-s-* 'iter.'
Subj. pref.: *-kæ-* 'neut.'
Other pref.: *he-* 'transloc.'
Enclitic: *-kwah* 'toward'

325. nɔʔwɔ:tih 'on which side'

Vb. base: vb. rt. *-ati-* 'be on a certain side'; rt. suff.: *-ʼh* 'inch. II'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *-aʔ-* 'indic.'
Sec. pref.: *n-* 'part.'

326. skɛnɔ́ʔɔ:h 'slowly'

327. nityoye:ɛh 'how it goes, moves'

Vb. rt.: *-ye-* 'do', with cisloc. 'go, move'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *ni-* 'part.'

328. ʔotkahatɔ́:h 'it revolves'

Vb. base: vb. rt. *-kahatɔ́-* 'revolve'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

See also **1, 7, 10, 11.**

(100)

329. tyotatɔ:ni:h 'it forms there'

Vb. base: vb. rt. *-ɔ(:)ni-* 'make'; *-atat-* 'recip.' (together meaning 'form')
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *t-* 'cisloc.'

330. ʔɔkyɔishǽ:ni:yɔh 'it strengthens our breath'

Iden. with **293** except for lack of *-ʼhkw-* 'inst.'

See also **1, 2, 6, 7, 10, 15, 16, 27, 36, 42, 69, 89, 145.**

(101)

331. nitka:teʔ 'how much it is present there, how strong it is'

Vb. rt.: *-te-* 'be present'
Asp. suff.: *-ʼʔ* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *ni-* 'part.'

See also **6, 11, 27, 46, 69, 95, 145, 175, 191.**

(102)

332. ho:nɛ:h 'they (masc.) said'

Vb. rt.: *-ɛ-* 'say'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *hon-* 'they (masc.)'

333. ʔakwe:h 'we (excl. pl.) think'

Iden. with **96** except for subj. pref. *ʔakw-* 'we (excl. pl.)'

334. shenɔ:kshɔʔ 'you have them as kinsmen'

Vb. rt.: *-nɔk-* 'have as kinsman'
Asp. suff.: *-Ø-* 'desc.'
Trans. pref.: *she-* 'you . . . them'
Attr. suff.: *-shɔ́ʔ* 'plur.'

See also **1, 7, 9–12, 57, 136.**

(103)

335. ʔo:ɛtɔ:h 'it is ahead, in the future'

Vb. rt.: *-ɛ́t-* 'be ahead'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

336. ʔoʔwɛ́:nishætenyɔ:tyeʔ 'days are present all along'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-nyɔ-* 'dist.'; incorp. nn. rt. *-ɛ́:nishæ-* 'day'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʔ́ʔ* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

337. nɛya:wɛh 'how it will happen'

Vb. rt.: *-ɛ́h-* 'happen'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yaw-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

338. ʔɛtyakwɛʔnéoʔktɛʔ 'it will then be beyond our (excl. pl.) reach, control'

Vb. rt.: *-ɛʔneóʔkt-* 'be unable to reach'
Asp. suff.: *-ɛ́ʔ* 'punc.'
Subj. pref.: *-yakw-* 'we (excl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

339. heyó:eh 'it is time'

Vb. rt.: *-ʔ́e-* 'arrive (of time)'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *he-* 'transloc.' (usual with this rt.)

340. ʔɔkwatkáɛɔʔ 'we (pl.) are watching it'

Vb. rt. *-atkáɛɔ-* 'watch, observe'
Asp. suff.: *-ʔ́ʔ* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

See also **6, 10, 11, 30, 52.**

(104)

341. nɛyó?hastɛh 'how strong it will become'

Vb. base: vb. rt. *-?hast-* 'be strong, powerful'; rt. suff.: *-éh-* 'inch. II'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

342. ?ɛwɔ́tkaha:tɔh 'it will revolve'

Vb. base: vb. rt. *-kahatɔ́h-* 'revolve'; *-at-* 'refl.'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

343. ka:ɛkwah 'very, extremely, excessively'

344. ha?tɛkakɛ:se:? 'it will scrape everything'

Vb. rt.: *-kɛse-* 'scrape'
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *-t-* 'dupl.'; *ha?-* 'transloc.' (together meaning 'everything')

See also **7, 10, 11, 52, 81, 93, 332.**

(105)

345. ?ɛyakotówehtak 'it will cause harm to people'

Vb. base: vb. rt. *-oweht-* 'disturb'; rt. suff. *-'hkw-* 'inst.'; *-at-* 'refl.' (the entire base meaning 'cause harm to')
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

346. nyo:tiye:ɛh 'what they (masc.) did'

Coll. for **8.**

See also **6, 7, 10, 11, 20, 41, 52, 193, 332, 340.**

(106)

347. ?ɛtwaiwakwáihsi? 'we (incl. pl.) shall attest to it'

Vb. base: vb. rt. *-kwáihs-* 'straighten out'; incorp. nn. rt. *-(C)i:wa-* 'matter' (together meaning 'attest to')
Asp. suff.: *-i?* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

348. niya:wɛs 'how it happens'

Vb. rt.: *-éh-* 'happen'
Asp. suff.: *-s* 'iter.'
Obj. pref.: *-yaw-* 'neut.'
Sec. pref.: *ni-* 'part.'

349. ʔoʔkaiwáhtɔʔt 'it destroys'

Vb. base: vb. rt. *-ahtɔ-* 'lose'; rt. suff. *-ˊʔt-* 'caus. I' (together meaning 'make disappear, destroy'); incorp. nn. rt. *-(C)t:w-* 'matter'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

350. hotiʔnikɔ́:iyo:h 'they (masc.) are content'

Iden. with **311** except for obj. pref. *hoti-* 'they (masc.)'

351. ʔoʔkakwe:niʔ 'it is possible, it can'

Iden. with **315** except for lack of *ta-* 'neg.'

352. waʔóʔhastɛh 'it becomes strong'

Iden. with **341** except for mod. pref. *wa-* 'indic.' and lack of *n-* 'part.'

353. ʔoʔtkæ:wɛ:nye:ʔ 'the wind stirs'

Iden. with **193** except for mod. pref. *ʔoʔ-* 'indic.'

See also **1, 6, 10, 11, 30, 42, 81, 89, 118, 134.**

(107)

354. niyóʔhasteʔ 'how strong it is'

Vb. rt.: *-ʔhaste-* 'be strong'
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 10, 11, 27, 36, 57, 67, 69, 145, 175, 191.**

(108)

See **1, 3, 6, 7, 11, 70, 74, 75, 102, 104, 145, 323, 328.**

(109)

355. ʔɛwɔkatɛ́hɔʔshɛ:taʔk 'I shall continue to have helpers'

Vb. base: vb. rt. *-ɛta-* 'have'; incorp. nn. base: vb. rt. *-há?-* [3.14] 'hire, assign'; *-sh-* 'nom.'; *-atɛ-* 'refl.'
Asp. suff.: *-ˊʔ-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-wak-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

356. ʔɛthéniʔtyɔ:taʔk 'they (masc. pl.) will continue to dwell there'

Vb. rt.: *-iʔtyɔ(:)ta-* 'dwell'
Asp. suff.: *-ˊʔ-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-hɛn-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

See also **1, 2, 6, 35–38, 59, 76, 324, 325.**

(110)

357. ʔɛthɛnehtáhkwa:k 'they (masc. pl.) will always come from there'

Vb. base: vb. rt. *-ehta-* 'come from'; rt. suff. *-ʼhkw-* 'inst.'
Asp. suff.: *-Ø-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *hen-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

358. tɛ:nɔtawɛnye:ʔ 'they (masc. pl.) will move about'

Iden. with 78 except for subj. pref. *-ʼɛn-* 'they (masc. pl.)'

359. nikáshatɔ:tyeʔs 'as the moisture falls'

Iden. with 258 except for lack of prim. pref. *-t-* 'cisloc.'

360. ʔɛɔtíawiʔse:k 'they (masc. pl.) will always carry it'

Vb. rt.: *-ʼ(h)awi-* 'carry'
Asp. suff.: *-ʼʔs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 6, 10, 36, 59, 173.**

(111)

361. ʔɛ́ɔtiɛtosæ:hse:k 'they (masc. pl.) will always sprinkle the gardens'

Vb. base: vb. rt. *-osæ-* 'sprinkle'; incorp. nn. rt. *-ʼ(h)ɛt-* 'garden'
Asp. suff.: *-hs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

362. watɔ:nih 'it grows'

Iden. with 312 except for asp. suff. *-ʼh* 'iter.' and subj. pref. *w-* 'neut.'

See also **10, 11, 30, 36, 81, 93, 108, 112, 127.**

(112)

363. nɛ:nɔtɔ́:ɔk 'how they (masc. pl.) will always say it'

Iden. with 307 except for subj. pref. *-ʼɛn-* 'they (masc. pl.)'

364. ʔethíhso:t 'we (incl.) have them as grandparents, our grandparents'

Vb. rt.: *-ʼhsot-* 'have as grandparent'
Asp. suff.: *-Ø* 'desc.'
Trans. pref.: *ʔethi-* 'we (incl.) . . . them'

365. hiʔnɔʔ (a name; see p. 9)

366. hatiwɛnotatye?s 'they (masc. pl.) are speaking out, spreading the word'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-wɛn-* 'voice' (together meaning 'speak out')
Asp. suff: *-Ø-*'desc.'; *-atye-* 'prog.'; *-'ʔs* 'iter.'
Subj. pref.: *hati-* 'they (masc. pl.)'

367. nɛɔtiye:ha:k 'how they (masc. pl.) will always do it'

Vb. rt.: *-ye-* 'do'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-'ati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

See also **1, 3, 6, 7, 10, 11, 30, 38, 57, 83–85.**

(113)

368. heakɔyátka?wɛh 'he left them there'

Vb. rt.: *-atkáʔw-* 'leave, provide'
Asp. suff.: *-éh* 'desc.'
Trans. pref.: *-akɔy-*'he . . . them'
Other pref.: *he-* 'transloc.'

See also **1, 6, 7, 10, 11, 324, 357.**

(114)

369. nɛyó?haste:k 'how strong it will continue to be'

Vb. rt.: *-ʔhaste-* 'be strong'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

370. ?ɛyako?nikɔiyostáhkɔ:ɔk 'it will continue to satisfy people'

Vb. base iden. with **175.**
Asp. suff.: *-ɔ-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

371. honɔ́te?shæ? 'their (masc.) grandchildren'

Nn. base: vb. rt. *-ate-* 'be grandparent to'; *-ʔshæ-* 'nom.'
Nn. suff.: *-'ʔ* 'spl. nn. suff.'
Obj. pref.: *hon-* 'their (masc.)'

See also **1, 6, 10, 11, 20, 41, 89.**

(115)

372. niyokɛhísɔ:ɔtye? 'all through the summer'

Vb. base: vb. rt. *-is-* 'be long'; incorp. nn. rt. *-kɛh-* 'summer'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼ?* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

373. to:nɔtawɛnye:h 'they (masc.) are moving about'

Coll. for *teonɔtawɛnye:h*
Iden. with **16** except for obj. pref. *-ʼon* 'they (masc.)'

374. honɔ́nya:nɔ:tye?s 'they (masc.) are making things'

Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-ʼ:nɔ-* 'dist.'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʼ?s* 'iter.'
Obj. pref.: *hon-* 'they (masc.)'

See also **1, 6, 30, 36, 46, 173, 186–188, 277, 359.**

(116)

375. ?o?tyethinɔ́:nyɔ:? 'we (incl.) thank them'

Iden. with **104** except for trans. pref. *-yethi-* 'we (incl.) . . . them'

See also **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 364–366.**

(117)

376. ?ɛkɛ́ɔya:te:k 'sky will continue to be there'

Vb. base: vb. rt. *-te-* 'be present, in place'; incorp. nn. rt. *-(y)ɔ́:ya-* 'sky'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-kɛ-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

377. hetkɛh 'above, overhead'

378. na?akonɔ́?ɛ:tih 'on which side of people's heads'

Vb. base: vb. rt. *-ati-* 'be on a certain side'; rt. suff. *-ʼh-* 'inch. II'; incorp. nn. rt. *-nɔ?ɛɛ-* 'head'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-?ako-* 'fem.'
Mod. pref.: *-a-* 'indic.'
Sec. pref.: *n-* 'part.'
Cf. **144, 325.**

See also **1, 2, 7, 10, 11, 20, 35–38, 76, 116.**

(118)

See **7, 10, 11, 36, 176, 317, 355, 376.**

(119)

379. hɔwɔiɔ́tas?ɔh 'he gave him an assignment'

Iden. with **101** except for trans. pref. *hɔwɔ-* 'he . . . him'

380. hotǽ?nɛta:ktɔh 'he is attached, stuck on'

Vb. base: vb. rt. *-(C)æ?nɛtak-* 'stick on'; rt. suff. *-t-* 'caus. I'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ho-* 'masc.'

381. kɛ́ɔyate? 'the sky'

Iden. with **376** except for lack of *-k* 'cont.' and of mod. pref. *?ɛ-* 'fut.' Cf. **93.**

See also **1, 7, 10, 11, 81, 89.**

(120)

382. to:tawɛ́nye:ak 'he will continue to move about'

Iden. with **264** except for obj. pref. *-ʹo-* 'masc.'

383. tɔɛjíya?ktha:k 'he will always cross the earth'

Vb. base: vb. rt. *-iyá?k-* 'cross'; rt. suff. *-t-* 'caus. I'; incorp. nn. rt. *-ɔ́ɛj-* 'earth'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-ʹa-* 'masc.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.' (usual with this vb. rt.)
The initial morph sequence *t-ɛ-a-ɔɛj-* occurs as *tɔɛj-*.

384. nɛthe:tha:k 'how he will always come'

Vb. rt.: *-eht-* 'come from'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-h-* 'masc.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *n-* 'part.'

385. hɛ:etha:k 'he will always go there'

Vb. stem iden. with **384** (with transloc. means 'go')
Subj. pref.: *-ʹØ-* 'masc.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

See also **6, 10, 30, 46, 109, 267.**

(121)

386. ?ɛte:kha:? 'diurnal'

?ɛ:teh 'day'
Attr. suff.: *-kha?* 'charact.'

387. shetwáhji? 'we (incl. pl.) have him as older brother, our older brother'

Vb. rt.: *-ʹhji-* 'have as older sibling'
Asp. suff.: *-ʹ?* 'desc.'
Trans. pref.: *shetwa-* 'we (incl. pl.) . . . him'

388. kǽ:hkwa:? 'sun, moon is in it' (in the sky)

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-(C)ǽhkwa-* 'sun, moon'
Asp. suff.: *-?* 'desc.'
Subj. pref.: *kæ-* 'neut.'

See also **1, 10, 11, 30, 57, 76, 83, 84, 176, 307, 310.**

(122)

389. hoiwayéistɔh 'he has done what he was obligated to do'

Iden. with **98** except for obj. pref. *ho-* 'masc.'

390. teyohathétsi:yo:h 'the beautiful daylight'

Vb. base: vb. rt. *-iyo-* 'be beautiful'; incorp. nn. base: vb. rt. *-hathe* 'be light'; *-ts-* 'nom.'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *te-* 'dupl.' (usual with *-hathe-*)

See also **1, 2, 6, 27, 69, 81, 89, 380, 381.**

(123)

391. ?onɔtɔhɔ́htɛtyɔ:h 'they (nonmasc.) are flourishing'

Vb. base: vb. rt. *-ahtɛty-* 'travel, operate'; incorp. nn. rt. *-ɔh-* 'life'; *-at* 'refl.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *?on-* 'they (nonmasc.)'

392. hɔwɔiwakéistani:h 'he gave him the assignment, responsibility'

Vb. base: vb. rt. *-kɛ́ista-* 'move'; rt. suff. *-ni-* 'dat.'; incorp. nn. rt. *-(C)i:wa-* 'matter, responsibility' (the entire base meaning 'give responsibility, authority')
Asp. suff.: *-h* 'desc.'
Trans. pref.: *hɔwɔ-* 'he . . . him'

393. ?ɛɔ?táia?tha:k 'he will always make it warm'

Vb. base: vb. rt. *-a?taia-* 'be warm'; rt. suff. *-ʹ?t-* 'caus. I'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-ʹØ-* 'masc.'
Mod. pref.: *?ɛ-* 'fut.'

394. ʔɛwɛnɔtɔ́hɔhtɛ:ti? 'they (nonmasc. pl.) will flourish'

Vb. base iden. with **391.**
Asp. suff.: *-i?* 'punc.'
Subj. pref.: *-wɛn-* 'they (nonmasc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 2, 7, 10, 11, 27, 30, 36, 81, 82, 89, 96, 97, 108, 112, 127, 176, 362, 389.**

(124)

See **1, 7, 36, 96, 100, 118, 379, 389.**

(125)

395. ʔɛtsakwanɔ́:nyɔ:? 'we (excl. pl.) shall thank him there'

Vb. rt.: *-nɔ́ɔnyɔ-* 'thank'
Asp. suff.: *-?* 'punc.'
Trans. pref.: *-sakwa-* 'we (excl. pl.) . . . him'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

396. shakwáhji? 'our (excl. pl.) elder brother'

Iden. with **387** except for trans. pref. *shakwa-* 'we (excl. pl.) . . . him'

See also **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 386, 388.**

(126)

397. ʔɛwɔtɛ́ɔnostha:k 'it will always make shade'

Vb. base: vb. rt. *-atɛ́ɔno-* 'be shady'; rt. suff. *-ʼst-* 'caus.-inst.'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1–3, 7, 35–38, 42, 76, 82, 109, 191, 263.**

(127)

398. ʔɛwɛ́:nishætenyɔ:k 'days will continue to be there'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-nyɔ-* 'dist.'; incorp. nn. rt. *-ɛ́:nishæ-* 'day'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *-ʔɛ-* 'fut.'

See also **46, 109, 263.**

(128)

399. ta:ka:nǽhji:wɛh 'he saw well'

Coll. for *teaka:nǽhji:wɛh*
Vb. base: vb. rt. *-ká:næ-* 'see, look at'; rt. suff. *-hjɨ:w-* 'intens.'
Asp. suff.: *-ɛ́h* 'desc.'
Subj. pref.: *-ʼa-* 'masc.'
Other pref.: *te-* 'dupl.' (usual with this rt.)

400. kotatya?takehá:nɔ? 'people helped, took care of themselves'

Vb. base: vb. rt. *-ya?takeha-* 'help'; rt. suff. *-ˊ:nɔ-* 'dist.'; *-atat-* 'recip.'
Asp. suff.: *-ˊ?* 'desc.'
Obj. pref.: *ko-* 'fem.'

See also **1, 7, 10, 11, 20, 41, 89.**

(129)

401. ?ɛyɔtɔ́ishɛ:ɔk 'people will always rest'

Vb. rt.: *-atɔishɛ-* 'rest'
Asp. suff.: *-ˊØ-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

402. nɛ:we:? 'while, during'
See also **1, 3, 6, 7, 10, 11, 36, 38, 183, 397.**

(130)

403. káɛti?kwah 'wherever'
404. ?ɛtyakohsɔ́ta?is 'people will run into darkness there'

Vb. base: vb. rt. *-a?ist-* 'run into, puncture'; incorp. nn. rt. *-ahsɔt-* 'darkness, night'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

See also **1, 6, 10, 11, 52, 57, 304, 337.**

(131)

405. thika:te? 'another one'

Vb. rt.; *-te-* 'be present'
Asp. suff.: *-ˊ?* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *thi-* 'contr.'

406. ?ɛkǽ:hkwa:a?k 'a moon will continue to be in it'

Vb. base: vb. rt. *-(C)æ-* [5.4] 'put in'; incorp. nn. rt. *-(C)ǽhkwa-* 'moon, sun'
Asp. suff.: *-ˊ?-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-kæ-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

See also **1, 10, 11, 57, 81, 355, 376.**

(132)

407. sɔekha:? 'nocturnal'

sɔeh 'night'
Attr. suff.: *-kha?* 'charact.'
Cf. **386.**

408. ha?tɛyakoshɛtá?ɔ:ɔk?ah 'it will continue to be a sort of guide for people's steps'

Vb. rt.: *-ashɛtá?-* 'tread, step'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *-t-* 'dupl.'; *ha?-* 'transloc.'
Attr. suff.: *-?áh* 'dimin.'

409. tɛyakohathe?tɔ́:ɔk 'it will continue to bring people light'

Vb. base: vb. rt. *-hathe-* 'be light'; rt. suff. *-'?t-* 'caus. I'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **6, 10, 30, 203, 363, 364, 367, 388.**

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410. ?ɔkwatɛnɔ?kæ:htashétahkɔh 'we (pl.) are using it for measuring'

Coll. for *?ɔkwatɛnɔ?keæhtashétahkɔh*
Vb. base: vb. rt. *-ɛta-* 'put down'; rt. suff. *-'hkw-* 'inst.'; incorp. nn. base: vb. rt. *-atɛnɔ?keæhta-* 'try'; *-'sh-* 'nom.' (together meaning 'measurement'; with *-ɛta-*, 'measure')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *?ɔkw-* 'we (pl.)'

411. nɛyɔkwatkɛistɔ́:tye? 'as we (pl.) shall be moving along'

Vb. base: vb. rt. *-kɛist-* 'move'; *-at-* 'refl.'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-'?* 'punc.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

See also **1, 7, 10, 11, 15, 16, 36, 89.**

(134)

412. tɛkatenyɔ́hse:k 'it will always change'

Vb. rt.: *-teny-* 'change'
Asp. suff.: *-ɔ́hs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

413. ?otǽhkwahtɛ:tyɔ:h 'the moon is traveling'

Vb. base: vb. rt. *-ahtɛty-* 'travel'; incorp. nn. rt. *-(C)ǽhkw-* 'sun, moon'; *-at-* 'refl.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *?o-* 'neut.'

414. ʔɛwɔtɛ:níʔtoʔktha:k 'the moons always come to an end'

Vb. base: vb. rt. *-ɔ́ʔkt-* 'come to the end'; incorp. nn. rt. *-ɛ́:ntʔt-* 'month, moon (as a period of time)'; *-at-* 'refl.'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 7, 10, 11, 30, 36, 38, 47, 139.**

(135)

415. ʔɔkwatkɛ́istɔ:ɔtyeʔ 'we (pl.) are moving along'

Iden. with **411** except for final *-ʼʔ* 'desc.' in asp. suff. and lack of mod. and sec. prefs.

See also **1, 7, 10, 11, 15, 16, 36, 42, 47, 89, 118, 226, 410.**

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416. tayawehtɔ́:tyeʔ 'it is coming from there'

Vb. rt.: *-eht-* 'come from'
Asp. suff.: *-ɔ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'punc.'
Obj. pref.: *-yaw-* 'neut.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

417. to:titáʔɔ:ɔtyeʔ 'they (masc.) are coming to stand, taking their places'

Coll. for *teotitáʔɔ:ɔtyeʔ*
Vb. base: vb. rt. *-ta-* 'stand'; rt. suff. *-ʼʔ-* 'inch. I'
Asp. suff.: *-ɔ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *-ʼoti-* 'they (masc.)'
Other pref.: *te-* 'dupl.'

418. saʔ diminutive particle
419. niɛnɔhɔ́ʔsʔah 'little children'

Vb. rt.: *-ɔh-* 'be alive'
Asp. suff.: *-ɔ́ʔs-* 'iter.'
Subj. pref.: *-ʼɛn-* 'they (masc. pl.)'
Attr. suff.: *-ʔáh* 'dimin.'

See also **1, 6, 57, 81, 93, 96, 99, 176, 198, 306.**

(137)

420. shakoiwakɛ́istani:h 'he gave her the assignment, responsibility'

Iden. with **392** except for trans. pref. *shako-* 'he . . . her'

See also **1, 6, 7, 36, 61, 96–98, 100.**

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See **1–3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 364, 375, 388, 407.**

(139)

See **1, 2, 7, 35–37, 76.**

(140)

421. ʔɛkajihsɔʔtahsí:æʔk 'the stars will continue to stand in array'

Vb. base: vb. rt. *-hsíaæ-* (cf. **121**) 'stand in array'; incorp. nn. rt. *-jihsɔ́ʔta-* 'star'
Asp. suff.: *-ʼʔ-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **7, 10, 11, 36, 38, 81, 89, 176, 376, 397, 402.**

(141)

422. naʔáhtɛʔɛh 'things'

423. hakɔiɔ́tasʔɔh 'he gave them an assignment'

Iden. with **101** except for trans. pref. *hakɔ-* 'he . . . them'

See also **1, 6, 10, 11, 36, 74, 109, 176.**

(142)

424. ʔɛyɔ́tihsɛnɔyɛ:taʔk 'they (nonmasc.) will continue to have names'

Iden. with **107** except for lack of *-ɔ-* 'dist.'

425. ʔojistanóhkweɔʔ 'speckles, stars in it'

Vb. base: vb. rt. *-(Cæ)-* 'put in'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-jistanóhkwa-* [14.4] 'speckle'
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

See also **7, 36, 38, 81, 106, 108, 176, 381.**

(143)

426. ʔɛkaiwayɛ́ɔnya:nɔ:k 'it will indicate things'

Vb. base: vb. rt. *-yɛɔnya-* 'indicate'; rt. suff. *-ʼ:nɔ-* 'dist.'; incorp. nn. rt. *-(C)i:wa-* 'matter, thing'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

427. ʔɛyakotɛnɔʔkæ:htashɛtáhkɔ:ɔk 'people will continue to use it for measuring'

Iden. with **410** except for addition of *-ak* 'cont.' to asp. suff. and of mod. pref. *ʔɛ-* 'fut.' and obj. pref. *-yako-* 'fem.'

428. ʔɛyakohsɔ́taʔis 'people will run into darkness'

Iden. with **404** except for lack of *-t-* 'cisloc.'

429. ʔathá́inɔʔkeh 'on the journey'

Vb. base: vb. rt. *-inɔ-* 'go'; incorp. nn. rt. *-há-* 'road'; *ʔat-* 'refl.' [15.6]
Nn. suff.; *-ʔkéh* 'ext. loc.' [26.4]

430. koyǽ:ʔtɔh 'people use it'

Coll. for *koyéæʔtɔh*
Vt. base: vb. rt. *-yeæ-* 'do'; rt. suff. *-ʔt-* 'caus. I' (together meaning 'use')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ko-* 'fem.'

See also **1, 6, 10, 11, 20, 30, 41, 46, 52, 89, 176, 337.**

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431. ʔɛyɔtkɔskáhatɛʔ 'people will turn up their faces'

Vb. base: vb. rt. *-kahat-* 'turn (up)'; incorp. nn. rt. *-kɔ́hs-* [3.6] 'face'; *-at-* 'refl.'
Asp. suff.: *-ɛ́ʔ* 'punc.'
Subj. pref.: *-y*[ɔ]- 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

432. ʔɛyakoyaʔtatókɛstak 'it will set people straight'

Vb. base: vb. rt. *-tokɛ-* 'be straight'; rt. suff. *-ʼst-* 'caus.-inst.', *-ʼhkw-* 'inst.'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

433. ʔɛjɔ́tkɔ:tak 'people will go directly back'

Vb. base: vb. rt. *-kɔta-* 'perform an irrevocable act'; rt. suff. *-ʼhkw-* 'inst.' (together meaning 'direct toward'); *-at-* 'refl.'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-y*[ɔ]- 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: -[*j*]- 'repet.'

434. hɛ:ɔwé:kwa:h 'toward where'

hɛ́:ɔweh 'where' (81)
Enclitic: *-kwah* 'toward' [26.8]

435. tetyakoʔníkɔhka:nyɛh 'it bites people's minds back there, their home'

Vb. base: vb. rt. *-kany-* 'bite'; incorp. nn. rt. *-ʔnikɔ́h-* 'mind'
Asp. suff.: *-É́h* 'desc.'
Obj. pref.: *-yako-* 'fem.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *te-* 'dupl.'

See also **1, 6, 7, 10, 59, 89, 425.**

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(145)

436. hati:wayɛtáhkɔh 'their (masc. pl.) responsibility'

Iden. with **60** except for subj. pref. *hati-* 'their (masc. pl.)'

See also **1, 10, 30, 118, 176.**

(146)

437. ʔotɛɔnóstɔh 'it is in shadow'

Vb. base: vb. rt. *-atɛ́ɔno-* 'be shady'; rt. suff. *-ʼst-* 'caus.-inst.'
Asp. suff.: *-ɔ́h* 'desc.' (cf. **397**)
Obj. pref.: *ʔo-* 'neut.'

438. ʔɛ́ɔtisha:tɛt 'they (masc. pl.) will cause moisture to fall'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ʼht-* 'caus. I'; incorp. nn. rt. *-shat-* 'moisture'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 30, 36, 81, 93, 108, 112, 127, 362, 402.**

(147)

439. ʔoti:nekáhsɔnye?s 'they (nonmasc.) savor the water'

Vb. base: vb. rt. *-hsɔny-* 'savor'; incorp. nn. rt. *-ʼ:neka-* 'water'
Asp. suff.: *-é?s* 'iter.'
Obj. pref.: *ʔoti-* 'they (nonmasc.)'

440. niwáhsɔ:ti:s 'how long the night is'

Vb. base: vb. rt. *-is-* 'be long'; incorp. nn. rt. *-ahsɔ(:)t-* 'night'
Asp. suff.: *-Ø* 'desc.'
Subj. pref.: *-w-* 'neut.'
Sec. pref.: *ni-* 'part.'

441. ʔojihsɔʔtáhsi:a? 'the stars standing in array'

Vb. stem iden. with **421** except for lack of *-k* 'cont.'
Obj. pref.: *ʔo-* 'neut.'

See also **1, 6, 10, 30, 36, 81, 89, 108, 112, 127, 362, 381, 416.**

(148)

See **1, 6, 7, 10, 11, 70, 74, 75, 81, 96, 100, 102, 103, 176, 277, 375, 381, 436, 441.**

(149)

442. tɛshakoné?nyatɔ:? 'they (masc.) will protect people'

Vb. base: vb. rt. *-t-* 'stand'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-?nya-* 'hand'; *-ɛ-* 'refl.' (the entire base meaning 'protect')
Asp. suff.: *-?* 'punc.'
Trans. pref.: *-shakon-* 'they (masc.) . . . people'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **1–3, 7, 10, 11, 15, 20, 35–38, 116, 221, 299, 355.**

(150)

443. ta?áyoska:sthe?t 'it can't be alone, doesn't work by itself'

Coll. for *te?áyoska:sthe?t*
Vb. base: vb. rt. *-oska-* 'be only'; rt. suff. *-st-* 'caus.-inst.'; *-hé?-* 'inch. I'
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *-?a-* 'indic.'
Other pref.: *te-* 'neg.'

444. hotiya?tóska?ah 'only them (masc.), nothing but them'

Vb. base: vb. rt. *-oská?a-* (variant of *-oska-*) 'be only'; incorp. nn. rt. *-yá?t-* 'body'
Asp. suff.: *-ʼh* 'desc.'
Obj. pref.: *hoti-* 'them (masc.)'

445. taonɔtawɛ́nye:ak 'they (masc.) might continue to move about'

Iden. with **264** except for mod. pref. *-aa-* [3.21] 'opt.'

See also **7, 49, 89, 399.**

(151)

446. ha?te:yɔ:h 'everything'

Vb. rt.: *-ɔ-* 'be a certain amount'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-y-* 'neut.'
Other pref.: *-te-* 'dupl.; *ha?-* 'transloc.'

447. niyotye:ɛh 'what's being done, is going on'

Vb. base: vb. rt. *-ye-* 'do'; *-at-* 'refl.'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

448. yɔɛjata:tye? 'along the earth'

Vb. base: vb. rt. *-t-* 'be present'; incorp. nn. rt. *-ɔ́ɛja-* 'earth'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʼ?* 'desc.'
Subj. pref.: *y-* 'neut.'

449. ʔɛthɛnɔtawɛnyeːʔ 'they (masc. pl.) will move about there'

Iden. with **19** except for subj. pref. *-hɛn-* 'they (masc. pl.)'

See also **6, 7, 10, 11, 36, 89.**

(152)

450. kaːteʔ 'it's there', with preceding particles 'it's right there, imminent'

Vb. rt.: *-te-* 'be present'
Asp. suff.: *-ʼʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

451. ʔɛyakotyeːɔʔ 'it will happen to people accidentally'

Vb. rt.: *-atyeɔ-* 'happen accidentally to'
Asp. suff.: *-ʔ* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 15, 20, 41, 59, 191.**

(153)

452. ʔɛyakotíːwatyeːɔʔ 'people will have accidents'

Vb. base: vb. rt. *-atyeɔ-* 'happen accidentally to'; incorp. nn. rt. *-(C)íːw-* 'matter'; *-at-* 'refl.'
Asp. suff.: *-ʔ* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

453. ʔɛthɛnɛʔnéoʔktɛʔ 'it will then be beyond their (masc. pl.) control'

Iden. with **338** except for subj. pref. *-hɛn-* 'their (masc. pl.)'

See also **10, 11, 15, 20, 41.**

(154)

454. twaiwakwáihsɔs 'we (incl. pl.) attest to it'

Iden. with **347** except for asp. suff. *-ɔ́s* 'iter.' and lack of mod. pref. *ʔɛ-* 'fut.'

See also **1, 6, 11, 15, 16, 30, 36, 46, 47, 89, 93, 337, 452, 453.**

(155)

455. ʔɛɔwɛnɔ́tkaɛɔʔ 'they will watch them (masc.)'

Vb. rt.: *-atkáɛɔ-* 'watch'
Asp. suff.: *-ʼʔ* 'punc.'
Trans. pref.: *-ʼɔwɛn-* 'they . . . them (masc.)'
Mod. pref.: *ʔɛ-* 'fut.'

456. hotɛ́hɔʔshɛʔ 'his helpers'

Vb. base iden. with **355.**
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *ho-* 'masc.'

457. nikɛ́tyohkwa:ke:h 'how many groups'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-ityóhkw-* 'group'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-kɛ-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 10, 11, 46, 89, 95, 176, 233, 299, 436.**

(156)

458. tɛ́ɔtisnye:k 'they (masc. pl.) will continue to look after it'

Vb. rt.: *-snye-* 'look after, attend to'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ˊati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'
Cf. **219.**

459. shɔkwátkaʔwɛh 'he has left us (pl.)'

Iden. with **127** except for trans. pref. *shɔkw-* 'he . . . us (pl.)'

460. ʔɛyɔkwaʔnikɔiyostáhkɔ:ɔk 'it will continue to content us (pl.)'

Iden. with **290** except for asp. suff. *-ɔ-* 'desc.'; *-ak* 'cont.'

See also **30, 81, 93.**

(157)

461. nyɛ:nɔti:h '(four) of them (masc. pl.) in all'

Coll. for *niɛnɔti:h*
Vb. base: vb. rt. *-i-* 'make up the total'; *-at-* 'refl.'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ˊɛn-* 'they (masc. pl.)'
Sec. pref.: *ni-* 'part.'

462. teyɔkhiyɛ́ʔnyatɔʔ 'they protect us'

Vb. base iden. with **442.**
Asp. suff.: *-ˊʔ* 'desc.'
Trans. pref.: *-yɔkhiy-* 'they . . . us'
Other pref.: *te-* 'dupl.'

See also **1, 30, 36, 96, 100, 176, 233, 277, 278, 299.**

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See **1, 6, 7, 10, 11, 27, 30, 61, 62, 69, 70, 74, 75, 96, 103, 159, 160, 299, 375, 456, 461, 462.**

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See **1, 2, 7, 30, 35–37, 76.**

(160)

463. nioʔnikóʔtɛ:h 'what the state of his mind was'

Vb. base: vb. rt. *-óʔtɛ-* 'be in a certain state'; incorp. nn. rt. *-ʔnik-* 'mind'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Sec. pref.: *ni-* 'part.'

See also **3, 6, 7, 10, 11, 36, 38, 89, 317, 337.**

(161)

464. shaʔka:t 'it's the same thing', here 'among'

Coll. for *tsaʔka:t* [27.9]
Vb. rt.: *-t-* 'stand'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-aʔ-* 'indic.'
Sec. pref.: *ts-* 'coin.'

465. teyɔkwatawɛnyé:nɔʔ 'we (pl.) were moving about'

Iden. with **16** except for addition of *-ʼ:nɔ́ʔ* 'past'

See also **7, 10, 11, 30, 81, 89, 93.**

(162)

466. waoye:nɔ:ʔ 'it took hold of him'

Vb. rt.: *-yenɔ-* 'take hold of'
Asp. suff.: *-ʔ* 'punc.'
Obj. pref.: *-ʼo-* 'masc.'
Mod. pref.: *wa-* 'indic.'

467. wáonɔktanɛ:ta:k 'it confined him to bed'

Vb. base: vb. rt. *-nɛtak-* 'attach'; incorp. nn. rt. *-nɔkta-* 'bed'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-ʼo-* 'masc.'
Mod. pref.: *wa-* 'indic.'

See also **7, 10, 11, 56, 89.**

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468. ʔoʔyóshæke:ʔ 'it was years'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-oshæ-* 'winter, year'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

469. ta:ɛ?tákwɛhta:? 'he lay helpless'

Vb. base: vb. rt. *-kwéhta-* 'lay flat'; incorp. nn. rt. *-i?ta-* 'feces' (as incorp. nn. rt. serves simply to intensify meaning)
Asp. suff.: *-?* 'desc.'
Subj. pref.: *-ˊɛ-* 'masc.'
Mod. pref.: *-aa-* [3.21] 'opt.' [8.1, fn. 15]
Other pref.: *t-* 'dupl.'

See also **7, 10, 11.**

(164)

470. ta:tɛnɔ́:nyɔ:? 'he was thankful then'

Vb. base: vb. rt. *-nɔ́ɔnyɔ-* 'thank'; *-atɛ-* 'refl.'
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-ˊØ-* 'masc.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

471. wahsɔtate:nyɔ? 'nights'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-nyɔ-* 'dist.'; incorp. nn. rt. *-ahsɔta-* 'night'
Asp. suff.: *-ˊ?* 'desc.'
Subj. pref.: *w-* 'neut.'

472. wɛ:níshæte:nyɔ? 'days'

Iden. with **471** except for nn. rt. *-ɛ́:nishæ* 'day'

473. sɔ:ka:? 'someone'

474. hayá?tate? 'he is there'

Iden. with **306** except for subj. pref. *ha-* 'masc.'

475. hotkáthwɛ:ɔtye? 'he was seeing it'

Vb. rt.: *-atkathw-* 'see'
Asp. suff.: *-é-* 'desc.'; *-atye-* 'prog.'; *-ˊ?* 'desc.'
Obj. pref.: *ho-* 'masc.'

See also **1, 6, 7, 11, 36, 46, 47, 108, 281, 317, 322.**

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476. tethάeha? 'he puts it on it there again, thereupon'

Vb. rt.: *-ˊ(h)e-* 'put on'
Asp. suff.: *-há?* 'iter.'
Subj. pref.: *-ha-* 'masc.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *te-* 'dupl.'

477. shatathewátha? 'he repents', lit. 'punishes himself again'

Vb. base: vb. rt. *-hewáht-* 'punish'; *-atat-* 'recip.'
Asp. suff.: *-há?* 'iter.'
Subj. pref.: *-h-* 'masc.'
Prim. pref.: *s-* 'repet.'

478. hoyɛ́ʔhihseʔs 'he comes to do wrong'

Vb. base: vb. rt.-*yɛ́ʔhi-* 'err'; rt. suff. -*ʹhs-* 'trans.'
Asp. suff.: -*ɛ́ʔs* 'iter.'
Obj. pref.: *ho-* 'masc.'

479. to:tawɛ:nye:h 'he moved about'

Coll. for *teotawɛ:nye:h*
Iden. with **16** except for obj. pref. -*ʹo-* 'masc.'

See also **1, 6, 10, 11, 15, 36, 42, 46, 106, 108, 281.**

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480. to:tɛnɔ́:nyɔʔ 'he was thankful'

Coll. for *teotɛnɔ́:nyɔʔ*
Vb. base iden. with **470.**
Asp. suff.: -*ʹʔ* 'desc.'
Obj. pref.: -*ʹo-* 'masc.'
Other pref.: *te-* 'dupl.'

481. tiʔkwah 'whatever'

482. wá:tkathoʔ 'he saw'

Vb. rt.: -*atkathw-* 'see'
Asp. suff.: -*ó*ʔ 'punc.'
Subj. pref.: -*ʹØ-* 'masc.'
Mod. pref.: *wa-* 'indic.'

See also **1, 10, 11, 57, 79, 89, 91, 422.**

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483. nɔʔɔ:wɛh 'what happened'

Iden. with **337** except for mod. pref. -*a-* [3.14] 'indic.'

484. sɛʔɛh 'because, for what reason', here 'how'

485. niyakotye:ɛh 'how people acted'

Iden. with **447** except for obj. pref. -*yako-* 'fem.'

See also **1, 2, 6, 7, 10, 11, 15, 20, 35, 36, 42, 89, 399.**

(168)

486. ʔa:yɛ:ʔ 'it seems, apparently'

487. teʔkátkaʔhoh 'nowhere'

488. teʔskayɛtáhkɔh 'there is no longer any guidance'

Vb. base: vb. rt. -*yɛta-* 'set down'; rt. suff. -*ʹhkw-* 'inst.'
Asp. suff.: -*ɔ́h* 'desc.'
Subj. pref.: -*ka-* 'neut.'
Prim. pref.: -*s-* 'repet.'
Other pref.: *teʔ-* 'neg.'

489. ko?níkɔɛ? 'people's minds'

Iden. with **75** except for obj. pref. *ko-* 'fem.'

See also **10, 11, 41, 49.**

(169)

490. thakɔyatɛ́nyehtɔh 'he sent them here'

Vb. rt.: *-atɛnyeht-* 'send'
Asp. suff.: *-ɔ́h* 'desc.'
Trans. pref.: *-hakɔy-* 'he . . . them'
Prim. pref.: *t-* 'cisloc.'

491. hɔwɔwɛnɛ:?ɔh 'they told him'

Vb. rt.: *-wɛnɛɛ?-* 'tell'
Asp. suff.: *-ɔ́h* 'desc.'
Trans. pref.: *hɔwɔ-* 'they . . . him'

492. shetwakowa:nɛh 'our (incl. pl.) great one'

Vb. rt.: *-kowanɛ-* 'be great'
Asp. suff.: *-ʼh* 'desc.'
Trans. pref.: *shetwa-* 'we (incl. pl.) . . . him'

493. twatɔ́:k 'we (incl. pl.) used to say'

Vb. rt.: *-atɔ-* 'say'
Asp. suff.: *-ʼØ-* 'iter.'; *-ák* 'past'
Subj. pref.: *twa-* 'we (incl. pl.)'

494. kanyotaiyo? 'Handsome Lake'

Vb. base: vb. rt. *-iyo-* 'be beautiful'; incorp. nn. rt. *-nyota-* 'lake'
Nn. suff.: *-ʼ?* 'spl. nn. suff.' [26.4]
Subj. pref.: *ka-* 'neut.'

495. tsa?to:tawɛnye:h 'when he moved about'

Coll. for *tsa?teotawɛnye:h*
Iden. with **479** except for addition of sec. pref. *tsa?-* 'coin.'

See also **1–3, 6, 10, 30, 456, 483.**

(170)

496. ?ɛtsɔ́kwa:owi? 'he will tell us (pl.) again'

Vb. rt.: *-ʼ(hy)owi-* 'tell'
Asp. suff.: *-ʼ?* 'punc.'
Trans. pref.: *-sɔkwa-* 'he . . . us (pl.)'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-t-* 'repet.'

497. nɛjakwayé:ɔk 'how we (excl. pl.) shall continue to do it again'

Vb. rt.: *-ye-* 'do'
Asp. suff.: *-é-* 'desc.'; *-ak* 'cont.' (*-yé-ɛ-ak* occurring as *-yé:ɔk*)
Subj. pref.: *-yakwa-* 'we (excl. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-[j]-* 'repet.'
Sec. pref.: *n-* 'part.'

498. ʔo:ɛtɔ́:kwa:h 'in the future'

ʔo:ɛtɔ:h 'it is ahead' (335)
Enclitic: *-kwah* 'toward'

See also **7, 10, 11, 42, 392.**

(171)

499. hothyówi:atyeʔ 'he was telling about it'

Vb. base: vb. rt. *-ʼ(hy)owi-* 'tell'; *-at-* 'refl.' (cf. 85)
Asp. suff.: *-ʼØ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.; *ho-* 'masc.'

500. nya:wɛnóʔtɛ:h 'the manner of his words'

Coll. for *niawɛnóʔtɛ:h*
Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind'; incorp. nn. rt. *-wɛn-* 'word'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ʼa-* 'masc.'
Sec. pref.: *ni-* 'part.'

See also **1, 7, 10, 11, 35, 36, 468.**

(172)

501. niyóʔtɛ:ɔtyeʔ 'the way it was, went along'

Vb. rt.: *-óʔtɛ-* 'be in a certain state'
Asp. suff.: *-ʼØ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Subj. pref.: *-y-* 'neut.'
Sec. pref.: *ni-* 'part.'

502. haʔtɔsa:yoskwɛ́hta:at 'he fell back to a prone position, collapsed'

Vb. base: vb. rt. *-ɛ́htaæ-* [5.4] 'lay flat'; rt. suff. *-ʼht-* 'caus. I'; incorp. nn. rt. *-(h/:)yoskw-* 'belly'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼa-* 'masc.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repeat.'
Other pref.: *-t-* 'dupl.'; *haʔ-* 'transloc.'

503. hoɔyakɛ́ʔtɔ:ɔtyeʔs 'he was laboring'

Vb. rt.: *-(y)ɔ́:yakɛ́ʔt-* 'force to labor'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔs* 'iter.'
Obj. pref.: *ho-* 'masc.'

See also **1, 6, 7, 10, 36, 42, 304.**

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504. nikɛɔtyeʔ 'how things go along in it, occasionally'

Vb. base: vb. rt. *-(Cæ)-* 'put in'; rt. suff. *-ɔ-* 'dist.'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog'; *-ʼʔ* 'desc.'
Subj. pref.: *-kɛ-* 'neut.'
Sec. pref.: *ni-* 'part.'

505. sayɔ́kwathɔ:tɛh 'we (pl.) come to hear it again'

Vb. base: vb. rt.-*athɔ*(:)*t*- 'hear'; rt. suff. -*éh*- 'inch II'
Asp. suff.: -*Ø* 'punc.'
Obj. pref.: -*yɔkw*- 'we (pl.)'
Mod. pref.: -*a*- 'indic.'
Prim. pref.: *s*- 'repet.'

See also **1, 2, 7, 10, 11, 35, 36, 42, 62, 89, 343, 500.**

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See **1, 6, 7, 10, 61, 62, 226–228.**

(175)

506. ʔoʔtsakwanɔ́:nyɔ:ʔ 'we (excl. pl.) thank him'

Vb. rt.: -*nɔ́ɔnyɔ*- 'thank'
Asp. suff.: -*ʔ* 'punc.'
Trans. pref.: -*sakwa*- 'we (excl. pl.) . . . him'
Mod. pref.: *ʔoʔ*- 'indic.'
Other pref.: -*t*- 'dupl.'
Cf. **395.**

507. ʔakwátɔ:k 'we (excl. pl.) used to say'

Iden. with **493** except for subj. pref. *ʔakw*- 'we (excl. pl.)'

See also **1, 3, 6, 7, 11, 30, 70, 74, 75, 102, 494.**

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See **1, 2, 7, 35–37, 76.**

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508. nɔʔkéɔya:tih 'on which side of the sky'

Vb. base: vb. rt. -*ati*- 'be on a certain side'; rt. suff. -*ʼh*- 'inch. II'; incorp. nn. rt. -(*y*)*ɔ́:y*- 'sky'
Asp. suff.: -*Ø* 'punc.'
Subj. pref.: -*kɛ*- 'neut.'
Mod. pref.: -*aʔ*- 'indic.'
Sec. pref.: *n*- 'part.'

509. hɛskíʔtyɔ:taʔk 'I shall continue to dwell there again'

Vb. rt.: -*íʔtyɔ*(:)*ta*- 'dwell'
Asp. suff.: -*ʼʔ* 'desc.'; -*k* 'cont.'
Subj. pref.: -*k*- '1st pers.'
Mod. pref.: -*ɛ*- 'fut.'
Prim. pref.: -*s*- 'repet.'
Other pref.: *h*- 'transloc.'

510. hɛjáko?ktha:k 'people will always come back to the end there'

Vb. rt.: *-ó?kt-* 'come to the end'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-yak-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-[j]* 'repet.'
Other pref.: *h-* 'transloc.'

See also **3, 6, 7, 11, 15, 38, 67, 89, 154, 377.**

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511. ?ɛyakoyɛ:ta?k 'people will continue to have it'

Vb. rt.: *-yɛta-* 'have'
Asp. suff.: *-ˊ?-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

512. ?atɔ́?eshɔ:nyɔk 'gratitude'

Vb. base: vb. rt. *-ɔ?es-* 'gratify'; rt. suff. *-hɔ-* 'dist.', *-nyɔ-* 'double dist.', *-ˊhkw-* 'inst.' *?at-* 'refl.' [15.6]
Asp. suff.: *-Ø-* 'impv.'

513. ?ɛyakotkáthwɛ:ɔtye? 'people will be seeing it'

Vb. rt.: *-atkathw-* 'see'
Asp. suff.: *-é-* 'desc.'; *-atye-* 'prog.'; *-ˊ?* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

514. ?ɛyotɔníatye? 'it will be growing'

Vb. base iden. with **312.**
Asp. suff.: *-ˊØ-* 'desc.'; *-atye-* 'prog.'; *-ˊ?* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

See also **6, 7, 10, 11, 36, 40, 46, 108, 117, 170, 171, 191.**

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515. tɛyɔtɛnɔ:nyɔ́:ɔk 'people will always be thankful'

Iden. with **154** except for asp. suff. *-ˊØ-* 'iter.'; *-ak* 'cont.'

See also **3, 11, 14, 15, 20, 40, 116, 511.**

(180)

516. ?ɛyɔ́hsaha:k 'people will always begin'

Vb. rt.: *-ahsaw-* 'begin'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

517. tayenɔ́:nyɔ:ɔk 'people always thank then'

Vb. stem iden. with **515** except for lack of *-atɛ-* 'refl.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

518. kotkáthwaʔɔh 'people have come to see it'

Vb. base: vb. rt. *-atkathwa-* 'see'; rt. suff. *-ʼʔ-* 'inch. I'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ko-* 'fem.'

See also **6, 36, 81, 82, 108.**

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519. hɛyéahse:k 'people will always take it there'

Vb. rt.: *-ʼ(h)a-* 'take'
Asp. suff.: *-hs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

See also **6, 377, 509, 510.**

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520. ʔɛwɔkathɔtehjí:wɛ:ɔk 'I shall continue to listen carefully'

Vb. base: vb. rt. *-athɔte-* 'listen'; rt. suff. *-hjí:w-* 'intens.'
Asp. suff.: *-é-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-wak-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

521. ʔɛyeiwa:notátyeʔse:k 'people will always be saying, preaching', lit. 'piling up words'

Vb. base: vb. rt. *-ʼ:nota-* 'pile up'; incorp. nn. rt. *-(C)í:wa-* 'matter, word'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʼʔs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 11, 20, 41.**

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522. tɛkheka:næhji:wɛ́:ɔk 'I shall continue to watch them carefully'

Vb. base: vb. rt. *-ká:næ-* 'see, watch'; rt. suff. *-hjí:w-* 'intens.'
Asp. suff.: *-é-* 'desc.'; *-ak* 'cont.'
Trans. pref.: *-khe-* 'I . . . them'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

523. nɛyakotyé:ɔk 'how people will continue to act'

Iden. with **485** except for addition of *-ak* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

See also **10, 11, 15, 20, 36, 46, 89.**

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See **1, 6, 7, 10, 11, 27, 30, 43, 69, 89, 96, 118.**

(185)

See **1, 6, 11, 27, 36, 46, 61, 62, 66, 68, 69.**

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524. ʔakyɔ:heʔ 'we (excl. pl.) are alive'

Iden. with **37** except for subj. pref. *ʔaky-* 'we (excl. pl.)'

See also **1–3, 6, 7, 10, 11, 35, 36, 70, 71, 74, 75, 103, 159, 160, 506.**

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525. niwâtkwenyɔs 'what is possible'

Vb. base: vb. rt. *-kweny-* 'be possible'; *-at-* 'refl.'
Asp. suff.: *-ɔ́s* 'iter.'
Subj. pref.: *-w-* 'neut.'
Sec. pref.: *ni-* 'part.'

526. hone:ʔɔh 'they (masc.) decided'

Iden. with **38** except for obj. pref. *hon-* 'they (masc.)'

527. kaiwatéhkɔh 'usage, custom, ritual'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-ʻhkw-* 'inst.'; incorp. nn. rt. *-(C)ɛ:wa-* 'matter, ritual'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *ka-* 'neut.'

528. niwakeyéʔheʔɔh 'what I learned'

Vb. base: vb. rt. *-y(C)ɛ-* 'know'; rt. suff. *-ʻʔhéʔ-* 'inch. I'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-wake-* '1st pers.'
Sec. pref.: *ni-* 'part.'

See also **1, 3, 6, 11, 18, 30, 36, 39, 42, 67, 124, 139, 191, 335, 346, 498.**

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See **1, 6.**

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529. ʔoʔwa:tɔʔ 'it became'

Vb. rt.: *-atɔ́ʔ-* 'become'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

530. hɔkatɔ́isyɔhkwa:ni:h 'they have requested me'

Vb. base: vb. rt. *-ɔisyɔ́hkwa-* 'persist'; *-at-* 'refl.' (together meaning 'ask, request'); rt. suff. *-ni-* 'dat.'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *hɔk-* 'they . . . me'

531. honɛ:ʔséshɛʔ 'they (masc.) are in opposite moieties'

Vb. base: vb. rt. *-ɛ-* 'establish'; incorp. nn. base: *-ɛɛʔse-* 'be cousins'; *-ʼsh-* 'nom.'
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *hon-* 'they (masc.)'

532. honɔ́ti:ɔt 'the Faith Keepers', lit. 'they (masc.) have the ceremonies on them, attached to them'

Vb. base: vb. rt. *-ɔ(:)t-* 'attach'; incorp. nn. rt. *-i-* 'matter, ceremony'; *-at-* 'refl.'
Asp. suff.: *-Ø* 'desc.'
Obj. pref.: *hon-* 'they (masc.)'

See also **1–3, 11, 30, 60, 67, 233.**

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533. hɛkayakɛ́htak 'it will go straight out'

Vb. base: vb. rt. *-yakɛ-* 'take out'; rt. suff. *-ʼhta-* 'caus. I', *-ʼhkw-* 'inst.'
Asp. suff. *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

534. heyakwawɛnɔkwe:kɔh 'all our (excl. pl.) words'

Vb. base: vb. rt. *-kwek-* 'be all of'; incorp. nn. rt. *-wɛnɔ-* 'word'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *-yakwa-* 'our (excl. pl.)'
Other pref.: *he-* 'transloc.'

535. kyaʔta:teʔ 'my body is present'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-ʼʔ* 'desc.'
Subj. pref.: *k-* '1st pers.'

536. niyáwɛʔɔh 'what happened'

Vb. rt.: *-ɛ́ʔ-* 'happen'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-yaw-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **3, 6, 7, 42, 81, 274, 526.**

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537. katanitɛ:stha? 'I plead forgiveness'

Vb. base: vb. rt. *-itɛ-* 'show pity'; rt. suff. *-st-* 'caus.-inst.'; *-atan-* 'recip.' (the entire base meaning 'plead forgiveness')
Asp. suff.: *-há?* 'iter.'
Subj. pref.: *k-* '1st pers.'

538. ʔɛyɔkwáiwɛʔs 'we (pl.) will inadvertently drop (part of) the ritual'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ʔ́s-* 'dat.' (together, with obj. pref., meaning 'drop inadvertently'); incorp. nn. rt. *-(C)i:w-* 'matter, ritual'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yɔkwa-* 'we (pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

539. heyawe:nɔ:h 'it goes there', here 'the way it goes'

Vb. base: vb. rt. *-e-* 'go'; rt. suff. *-n-* 'direct.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *-yaw-* 'neut.'
Other pref.: *he-* 'transloc.'

540. sɛ:nɔh 'don't"

541. ʔáeswe:h 'you (pl.) might think'

Vb. rt.: *-e-* 'think, believe'
Asp. suff.: *-h* 'impv.'
Subj. pref.: *-sw-* 'you (pl.)'
Mod. pref.: *ʔae-* 'opt.' (rather than the usual fut. [8.5])

542. kwaʔ see **543.**

543. tha:aye:ʔ with **kwaʔ** 'he did it intentionally'

Vb. rt.: *-ye-* 'do'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ʔ́a-* 'masc.'
Mod. pref.: *-a-* 'indic.'
Sec. pref.: *th-* 'contr.'

544. swayɛte:ih 'you (pl.) know'

Vb. rt.: *-yɛtei-* 'know'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *swa-* 'you (pl.)'

545. ɛɛhkeh see **546**

546. thiyótɔ?ɔh with **sɛhkeh** 'it isn't normal, isn't the way it should be'

Vb. rt.: *-atɔ́?-* 'become'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *thi-* 'contr.'

547. tewakya?towehtɔ́:tye?s 'I am pondering along, my thoughts'

Vb. base: vb. rt. *-owɛht-* 'disturb'; incorp. nn. rt. *-yá?t-* 'body' (together, with dupl., meaning 'ponder')
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼ?s* 'iter.'
Obj. pref.: *-wak-* '1st pers.'
Other pref.: *te-* 'dupl.'

See also **1, 3, 6, 10, 11, 36, 52, 89, 191, 337, 472.**

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548. ?ɛswá?hɔtɛ? 'you (pl.) will put it together', here 'fill it in'

Vb. rt.: *-a?hɔt-* 'put together'
Asp. suff.: *-ɛ́?* 'punc.'
Subj. pref.: *-sw-* 'you (pl.)'
Mod. pref.: *?ɛ-* 'fut.'

549. tyɔ:kwah 'if'

550. nɛyɔkwayá?tawɛh 'how it will happen to us (pl.)'

Vb. base: vb. rt. *-wɛ́h-* 'happen'; incorp. nn. rt. *-yá?ta-* 'body'
Asp. suff.; *-Ø* 'punc.'
Obj. pref.: *-yɔkwa-* 'us (pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Sec. pref.: *n-* 'part.'

551. ?ɛtyono:ɔ? 'it will be deficient, have something lacking'

Vb. rt.: *-noɔ-* 'be difficult', with obj. and cisloc. 'be deficient'
Asp. suff.: *-ʼ?* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

552. heyóti:wi:nɔ:h 'the ritual goes there', here 'the way the ritual goes, progresses'

Vb. base: vb. rt. *-in-* 'go somewhere'; incorp. nn. rt. *-(C)i:w-* 'matter' ritual'; *-at-* 'refl.'
Asp. suff.: *-oh* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *he-* 'transloc.'

553. swáiwayɛte:ih 'you (pl.) know the ritual'

Iden. with **544** except for addition of incorp. nn. rt. *-(C)i:wa-* 'matter' ritual'

See also **1, 6, 10, 11, 52, 89, 191.**

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554. takatyéɛhtak 'what I begin with'

Vb. base: vb. rt. *-yeéhta-* 'instigate'; rt. suff. *-'hkw-* 'inst.'; *-at-* 'refl.'
Asp. suff.; *-Ø* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

555. wa:i? 'I thought, so far as I am concerned'

556. ʔɛkátɔ:isyɔk 'I will request'

Vb. base: vb. rt. *-ɔisyə́hkw-* 'persist'; *-at-* 'refl.' (cf. **350**)
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

557. ná:kɛ:ɔk 'it wouldn't be'

558. kwistɛ? 'anything'

559. toʔóʔtɛ:h 'it isn't in that state'

Coll. for *teʔóʔtɛ:h*
Vb. rt.: *-óʔtɛ-* 'be in a certain state'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-ʔ-* 'neut.'
Other pref.: *te-* 'neg.'

560. swaʔníkɔɛ? 'your (pl.) minds'

Iden. with **75** except for obj. pref. *swa-* 'your (pl.)'

See also **1, 3, 10, 42, 49.**

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See **1, 7, 10, 30, 35–38, 78, 81, 82.**

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561. shɔkyɔ:ni:h 'he made us (pl.)'

Vb. rt.: *-ɔ(:)ni-* 'make'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *shɔky-* 'he . . . us (pl.)'

See also **1, 6, 7, 10, 11, 16, 20, 89, 93, 459.**

(196)

562. nɔ:h 'perhaps, at least'

563. wɛ:níshæte? 'today'

Iden. with **472** except for lack of *-nyɔ-* 'dist.'

564. né:wa? 'the present time'

See also **1, 6, 7, 16, 27, 42, 66, 390.**

(197)

See **1, 6, 11, 30, 36, 46–53, 89.**

(198)

See **1, 5, 27, 36, 43, 69, 106, 317.**

(199)

565. twayɛte:ih 'we (incl. pl.) know'

Iden. with **544** except for subj. pref. *twa-* 'we (incl. pl.)'

See also **7, 10, 11, 89, 106.**

(200)

566. teyɔkwaté:nishæyɛtɔ? 'all the days we (pl.) have'

Vb. base: vb. rt. *-yɛt-* 'have'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-é:nishæ-* 'day'; *-at-* 'refl.'
Asp. suff.: *-ʼ?* 'desc.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Other pref.: *te-* 'dupl.'

See also **7, 10, 11, 15, 16, 191.**

(201)

567. ?ɔkwaya?takɔhsótha? 'we (pl.) remain'

Iden. with **153** except for obj. pref. *?ɔkwa-* 'we (pl.)'

568. hɔsétwa:aho? 'through another of our (incl. pl.) cycles, another year'

Vb. rt.: *-ʼ(h)ahw-* 'go through a cycle'
Asp. suff.: *-ó?* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *-ɔ-e-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *h-* 'transloc.' (usual with this rt.)

569. nyóiwa:ɔ? 'how he has spaced the ceremonies'

Coll. for *nióiwa:ɔ?*
Vb. base: vb. rt. *-(C)-* 'put in'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-(C)i:wa-* 'matter, ceremony'
Asp. suff.: *-ʼ?* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Sec. pref.: *ni-* 'part.'

See also **1, 2, 7, 10, 11, 35–37, 62, 89, 203, 216, 220, 225.**

(202)

570. ʔɛyakoti:wahtɛtyaʔtɔ́:ɔk 'people will continue their ceremonies'

Vb. base: vb. rt. *-ahtɛtya-* 'travel, continue'; rt. suff. *-ʼʔt-* 'caus. I'; incorp. nn. rt. *-(C)i:w-* 'matter, ceremony'; *-at-* 'refl.'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **7, 10, 11, 15, 20, 127, 299, 300.**

(203)

See **3, 6, 7, 10, 11, 36, 38, 40, 117, 170, 171, 191, 513, 515.**

(204)

571. ʔatɔisyɔ́hkwaʔshæʔ 'request, hope'

Nn. base: vb. rt. *-ɔistɔ́hkwa-* 'persist'; *ʔat-* 'refl.' (cf. **530**); *-ʔshæ-* 'nom.'
Nn. suff.: *-ʼʔ* 'spl. nn. suff.'

See also **1, 3, 6, 11, 30, 36, 46, 109, 316, 512, 526, 533, 535.**

(205)

572. tyɔkwa:yɔ:h 'we (pl.) entered here'

Vb. rt.: *-yɔ-* 'arrive, enter'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yɔkwa-* 'we (pl.)'
Prim. pref.: *t-* 'cisloc.'

See also **1, 3, 46, 67, 70, 71, 221.**

(206)

See **7, 27, 66, 69, 279.**

(207)

See **1, 3, 6, 7, 11, 67, 70, 72–75, 102.**

(208)

See **1, 2, 5, 42, 43.**

(209)

See **6, 7, 10, 11, 20, 35–38, 78, 82.**

(210)

See **3, 6, 42, 46, 79, 80, 82.**

(211)

See **1, 3, 6, 7, 10, 11, 36, 38, 74, 83–85.**

(212)

573. ʔɛyɔ́tɔ:ɔk 'people will continue to say'

Iden. with **86** except for subj. pref. *-y[ɔ]-* 'fem.'

See also **3, 6, 7, 10, 11, 30, 38, 84, 85, 87, 88, 117.**

(213)

574. ʔɔkwɛ́:nishæ:teʔ '(in) our (pl.) day'

Iden. with **563** except for obj. pref. *ʔɔkw-* 'our (pl.)'

575. hoʔtitwatawɛnye:ʔ 'we (incl. pl.) move about there'

Vb. stem iden. with **19.**
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *-oʔ-* 'indic.'
Other pref.: *-ti-* 'dupl.'; *h-* 'transloc.'

576. hɔ́ɔɛjatatɔh 'he established the earth'

Vb. base iden. with **77.**
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ha-* 'masc.'

See also **1, 7, 10, 81, 89, 147.**

(214)

577. tɛyakotawɛnyé:ak 'people will continue to move about'

Iden. with **41** except for addition of *-ak* 'cont.' to asp. suff. and of mod. pref. *-ɛ-* 'fut.'

See also **10, 11, 36, 38, 82, 89, 147, 228.**

(215)

See **1, 7, 10, 11, 36, 89, 96, 98, 100, 101.**

(216)

578. ʔɔ́iwake:h 'separate responsibilities'

Iden. with **300** except for lack of sec. pref. *ni-* 'part.'

579. hoiwakhɔ́hsɔkwɛh 'he divided the responsibilities'

Vb. base: vb. rt. *-khɔ́hs-* 'divide'; rt. suff. *-ɔkw-* 'oppos.I'; incorp. nn. rt *-(C)i:wa-* 'matter, responsibility'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *ho-* 'masc.'

580. yeiwayɛ́tahkɔh 'her responsibility'

Iden. with **60** except for subj. pref. *ye-* 'fem.'

581. teyɔ́khisnye? 'she is looking after us'

Vb. rt.: *-snye-* 'look after'
Asp. suff.: *-ʼʔ* 'desc.'
Trans. pref.: *-yɔkhi-* 'she . . . us'
Other pref.: *te-* 'dupl.' (usual with this rt.)

See also **7, 10, 11, 15, 16, 42, 59.**

(217)

582. kaya:sɔh 'it is called', here 'it can be said, claimed' (cf. **66**)

Vb. rt.: *-yas-* 'call'
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *ka-* 'neut.'

See also **1, 6, 11, 42, 57, 118, 198, 311, 564.**

(218)

See **1, 3, 10, 11, 70, 71, 87, 88, 102, 103, 375.**

(219)

583. tɔtétwaɛ? 'we (incl. pl.) say it here again'

Vb. rt.: *-ʼ(h)ɛ-* 'say'
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *-ɔ-ɛ-* 'indic.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *t-* 'dupl.'

584. waʔakwatɔ́isyɔk 'we (excl. pl.) ask'

Vb. stem iden. with **556.**
Subj. pref.: *-ʔakw-* 'we (excl. pl.)'
Mod. pref.: *wa-* 'indic.'

585. hɛská:hoʔ 'it will be another cycle, year'

Vb. rt.: *-ʼ(h)ahw-* 'go through a cycle' (cf. **568**)
Asp. suff.: *-ó?* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *h-* 'transloc.'

See also **1, 6, 10, 11, 30, 36, 46, 70, 71, 102, 109, 159, 316.**

(220)

586. ʔɔkwayaʔtayéiʔɔh 'we (pl.) have gathered'

Iden. with **5** except for asp. suff. *-ɔ́h* 'desc.' and lack of mod. pref. *wa-* 'indic.'

See also **1, 2, 42, 43.**

(221)

See **7, 10, 11, 35–38.**

(222)

587. ʔɛyɔtɔʔeshɔnyɔ́:ɔk 'people will always be grateful'

Iden. with **135** except for asp. suff. *-ʹØ-* 'iter.'; *-ak* 'cont.'

See also **7, 10, 11, 15, 40, 41.**

(223)

588. ʔɛɔtiyáʔtate:k 'they (masc. pl.) will continue to be present'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ʹati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

589. hatikowa:nɛs 'the chiefs', lit. 'they (masc. pl.) are great'

Vb. rt.: *-kowanɛ-* 'be great'
Asp. suff.: *-ʹs* 'iter.'
Subj. pref.: *hati-* 'they (masc. pl.)'

See also **1, 3, 7, 10, 11, 30, 38, 233, 531.**

(224)

590. ʔɛkaiwayɛtáhkɔ:ɔk 'it will continue to be a responsibility'

Iden. with **60** except for addition of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

591. koshɛnɔnyáshæʔ 'people's security'

Nn. rt.: *-ashɛnɔnyáshæ-* 'security'
Nn. suff.: *-ʹʔ* 'spl. nn. suff.'
Obj. pref.: *ko-* 'fem.'

See also **3, 10, 11, 15, 30, 41, 59, 458.**

(225)

592. ʔo:ti:weʔnɔní:ak 'they (masc.) will continue to make it round, roll it up'

Coll. for *ʔeoti:weʔnɔní:ak*
Vb. rt.: *-:weʔnɔ(:)ni-* 'make round'
Asp. suff.: *-ʹØ-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-ʹoti-* 'they (masc.)'
Mod. pref.: *ʔɛ-* 'fut.'

593. honítyohkwaʔ 'their (masc.) group, the people'

Nn. rt.: *-ityóhkwa-* 'group'
Nn. suff.: *-ʹʔ* 'spl. nn. suff.'
Obj. pref.: *hon-* 'their (masc.)'

See also **10, 11, 60, 176, 274.**

(226)

594. heyáoska:ʔah 'all it is'

Vb. rt.: *-oskaʔa-* 'be only'
Asp. suff.: *-ˊh* 'desc.'
Obj. pref.: *-ya-* 'neut.'
Other pref.: he- 'transloc.'

595. thakɔyawi:h 'he gave it to them'

Vb. rt.: *-awi-* 'give'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *-hakɔy-* 'he . . . them'
Prim. pref.: *t-* 'cisloc.' (here indicates 'give temporarily, hand to')

See also **3, 10, 11, 59, 295.**

(227)

596. tɛɔtiʔnyæ:hkɔ́:ɔk 'they (masc. pl.) will continue to look after it'

Vb. base: vb. rt. *-(C)æ-* 'put in'; rt. suff. *-ˊhkw-* 'inst.'; incorp. nn. rt. *-ʔnya-* [5.4] 'hand' (the entire base meaning 'look after')
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-ˊati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

597. ʔa:yɛnɔhtɔnyɔ́:ɔk 'people might always think'

Iden. with 28 except for addition of *-ak* 'cont.' and of mod. pref. *ʔaa-* 'opt.'

See also **6, 7, 10, 11, 27, 42, 59, 76, 95, 593.**

(228)

598. hatíhsi:aʔ 'they (masc. pl.) are standing in array, in an organized group'

Vb. rt.: *-hsía-* 'stand in array'
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *hati-* 'they (masc. pl.)'

See also **1, 7, 11, 30, 118, 198, 233, 531, 589.**

(229)

See **6, 11, 36, 89, 100, 346, 436.**

(230)

599. tyáwɛʔɔh 'at all times'

600. tá:ti?nya:? 'they (masc. pl.) are looking after it'

Coll. for *téati?nya:?*
Vb. base: vb. rt. -(*C*)- 'put in'; incorp. nn. rt. *-?nya-* 'hand' (cf. **596**)
Asp. suff.: *-?* 'desc.'
Subj. pref.: *-ʹati-* 'they (masc. pl.)'
Other pref.: *te-* 'dupl.'

601. yekɛhjishɔ́?ɔh 'the old people'

Vb. rt.: *-kɛ́hji-* 'be old'
Asp. suff.: *-Ø-* 'desc.'
Subj. pref.: *ye-* 'fem.'
Attr. suff.: *-shɔ́?ɔ́h* 'plur.'

602. yeksá?shɔ?ɔh 'the children'

Nn. rt.: *-ksa-* 'child'
Nn. suff.: *-ʹ?-* 'spl. nn. suff.'
Subj. pref.: *ye-* 'fem.'
Attr. suff.: *-shɔ́?ɔ́h* 'plur.'

603. tayékɔhsɔtatye? 'those yet unborn', lit. 'people's faces attached all along'

Vb. base: vb. rt. *-ɔt-* 'attach'; incorp. nn. rt. *-kɔ́hs-* 'face'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʹ?* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

See also **7, 10, 11, 27, 30, 46, 95, 226, 597.**

(231)

604. to:nɔtí?stya?kɔh 'they (masc.) do the talking'

Coll. for *teonɔtí?stya?kɔh*
Vb. base: vb. rt. *-yá?k-* 'break'; incorp. nn. rt. *-i?st-* 'noise'; *-at-* 'refl.' (the entire base meaning 'do the talking')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ʹon* 'they (masc.)'.
Other pref.: *te-* 'dupl.'

605. ?ɛyakoyá?taye:ih 'people will gather'

Vb. stem iden. with **5.**
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *?ɛ-* 'fut.'

606. kaeti?kwá:ɔweh 'wherever, anywhere'
See also **1, 10, 11, 30, 46, 89.**

(232)

607. hotí:we?nɔ:ni:h 'they (masc.) have rolled it up'

Iden. with **592** except for lack of *-ak* 'cont.' and of mod. pref. *?ɛ-* 'fut.'

608. nyo:tikwe:nyɔ:h 'what is possible for them (masc.)'

Coll. for *niotikwe:nyɔ:h*
Vb. rt.: *-kweny-* 'be possible'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *-ʼoti-* 'them (masc.)'
Sec. pref.: *ni-* 'part.'

See also **10, 11, 36, 489, 593.**

(233)

609. hotíkeɔtatye?s 'they (masc.) keep laying it down'

Vb. rt.: *-kéɔt-* 'lay down'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʼ?s* 'iter.'
Obj. pref.: *hoti-* 'they (masc.)'

See also **10, 11, 27, 42, 95, 597.**

(234)

See **1, 7, 10, 11, 35, 38.**

(235)

610. tɛɔtiyenɔwɔ́?kho:k 'they (masc. pl.) will continue to help each other'

Vb. rt.: *-yenɔwɔ́?khɔ-* 'hold onto', with dupl. 'work together'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **3, 10, 11, 42, 59, 233, 531, 532, 590.**

(236)

611. ?ɛ́ɔta:ayɛ:? 'he will whisper'

Vb. rt.: *-atáayɛ-* 'whisper'
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-ʼØ-* 'masc.'
Mod. pref.: *?ɛ-* 'fut.'

612. hotí:ɔt 'the Faith Keeper'

Iden. with **532** except for obj. pref. *ho-* 'masc.'

613. tɛ?ɛ́ti?kwah 'whatever'

614. hɛní?tyɔ? 'they (masc. pl.) stay, are there'

Vb. rt.: *-i?tyɔ-* 'stay'
Asp. suff.: *-ʼ?* 'desc.'
Subj. pref.: *hɛn-* 'they (masc. pl.)'

See also **3, 6, 10, 11, 36, 42, 422, 463, 589.**

(237)

615. kɛtyóhkwaɛh 'in the middle of the group, in public'

Vb. base: vb. rt. *-ʹ(h)ɛ-* 'be in the middle of'; incorp. nn. rt. *-ityóhkwa-* 'group'
Asp. suff.: *-ʹh* 'desc.'
Subj. pref.: *kɛ-* 'neut.'

616. ʔó:thæ:k 'he will be the speaker'

Coll. for *ʔéothæ:k*
Vb. rt.: *-thaæ-* 'speak'; rt. suff. *-ʹhkw-* 'inst.'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-ʹo-* 'masc.'
Mod. pref.: *ʔɛ-* 'fut.'

617. hakowanɛh 'the chief'

Iden. with **589** except for asp. suff. *-ʹh* 'desc.' and subj. pref. *ha-* 'masc.'

See also **3, 10, 11, 30, 60.**

(238)

See **1, 6, 7, 47, 89, 198, 298, 565.**

(239)

618. hotitakwáihsɔ:h 'they (masc.) have set it straight'

Vb. rt.: *-takwaíhs-* 'set straight'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

See also **10, 11, 36, 47, 97, 227, 299, 300, 589.**

(240)

See **1, 7, 10, 11, 89, 97, 117, 197, 227.**

(241)

619. nya:wɛh 'thanks, thank you'
See also **1, 3, 11, 30, 89, 226, 233, 276, 589.**

(242)

See **1, 3, 10, 11, 584.**

(243)

620. ʔaotiyaʔtakɔhsótha:k 'they (masc.) might continue to remain'

Vb. base iden. with **65.**
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Obj. pref.: *-ʹoti-* 'they (masc.)'
Mod. pref.: *ʔaa-* 'opt.'

See also **11, 30, 36, 109, 159, 316, 585.**

(244)

621. tayɔkwawɛnitkɛ́ʔɔːɔtyeʔ 'we (pl.) are speaking along'

Vb. base: vb. rt. *-itkɛ-* 'emerge'; rt. suff. *-ʼʔ-* 'inch. I'; incorp. nn. rt. *-wɛn-* 'word'
Asp. suff.; *-ɔ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'punc.'
Obj. pref.: *-yɔkwa-* 'we (pl.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

See also **1, 2, 7, 30, 40, 90, 512.**

(245)

622. tsaːyɛnɛːtaʔt 'when he finished the creation'

Vb. base: vb. rt. *-ɛtáʔ-* 'finish'; incorp. nn. rt. *-yɛn-* 'creation'
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-ʼa-* 'masc.'
Mod. pref.: *-a-* 'indic.'
Sec. pref.: *ts-* 'coin.'

See also **1, 2, 7, 11, 30, 35, 81, 84, 93, 117.**

(246)

See **1, 3, 7, 10, 11, 38, 355.**

(247)

See **11, 20, 30, 41, 81, 93, 464.**

(248)

623. ʔɛɔtiːwakéskwahseːk 'they (masc. pl.) will always get up the ceremonies'

Vb. base: vb. rt. *-keskw-* 'raise'; incorp. nn. rt. *-(C)iːwa-* 'matter, ceremony, etc.'
Asp. suff.: *-áhs-* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

624. ʔoʔkatatiːwakéːɔs 'I laid down the ceremonies for myself'

Vb. base: vb. rt. *-kéɔ-* 'lay down'; incorp. nn. rt. *-(C)iːwa-* 'matter, ceremony'; *-atat-* 'recip.'
Asp. suff.: *-s* 'iter.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔoʔ-* 'indic.'

See also **3, 6, 7, 10, 11, 59, 117, 299, 300, 590.**

(249)

625. twaːtɔh 'we (incl. pl.) say'

Iden. with **233** except for subj. pref. *tw-* 'we (incl. pl.)'

See also **1, 7, 10, 11, 30, 531, 532.**

(250)

626. hotá?ɛnɔ:te? 'his pole is there'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-a?ɛnɔ-* 'pole'; *-at-* 'refl.'
Asp. suff.: *-ˊ?* 'desc.'
Obj. pref.: *ho-* 'masc.'

See also **6, 7, 10, 11, 35, 42, 198, 598.**

(251)

627. taoti:wayeistɔ́:tye? 'they (masc.) are accomplishing their task'

Vb. base iden. with **98.**
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog'; *-ˊ?* 'punc.'
Obj. pref.: *-ˊoti-* 'they (masc.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

628. hɔsakaiwaihsɔ́:ne? 'the ceremonies come to spill out again, are due'

Vb. base: vb. rt. *-ˊ(h)i-* 'spill'; rt. suff. *-ˊhsɔ-* 'dist.', *-ˊ:n-* 'trans.'; incorp. nn. rt. *-(C)i:wa-* 'matter, ceremony'
Asp. suff.: *-é?* 'purp.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *h-* 'transloc.'

629. wa:ɛne:? 'they (masc. pl.) decide'

Vb. rt.: *-e-* 'think, decide'
Asp. suff.: *-?* 'punc.'
Subj. pref.: *-ˊɛn-* 'they (masc. pl.)'
Mod. pref.: *wa-* 'indic.'

630. ho?tkaye:ih 'it is the proper thing', here 'proper time'

Vb. base: vb. rt. *-yei-* 'be proper'; rt. suff. *-ˊh-* 'inch. II'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-o?-* 'indic.'
Other pref.: *-t-* 'dupl.'; *h-* 'transloc.'

See also **2, 10, 11, 89.**

(252)

631. wa:ti:wakésko? 'they (masc. pl.) get up the ceremony'

Vb. base iden. with **623.**
Asp. suff.: *-ó?* 'punc.'
Subj. pref.: *-ˊati-* 'they (masc. pl.)'
Mod. pref.: *wa-* 'indic.'

632. honɔtwɛníhsaʔɔh 'they (masc.) announce it', lit. 'complete their word'

Vb. base: vb. rt. *-ihsáʔ-* 'complete'; incorp. nn. rt. *-wɛn-* 'word'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *hon-* 'they (masc.)'

633. tetkáiwayɛɔni:h 'a ceremony is then indicated'

Vb. base: vb. rt. *-yɛɔni-* 'indicate'; nn. rt. *-(C)í:wa-* 'matter, ceremony'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *te-* 'dupl.'

See also **1, 2, 7, 10, 30, 103, 422, 613.**

(253)

634. taoti:wakéskwɛ:ɔtyeʔ 'they (masc.) are getting up the ceremonies'

Vb. base iden. with **623.**
Asp. suff.: *-ɛ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'punc.'
Obj. pref.: *-ʼoti-* 'they (masc.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

See also **1, 7, 11, 30, 89, 233, 532.**

(254)

635. nikaye:ɛh 'how it is done'

Vb. rt.: *-ye-* 'do'
Asp. suff.: *-ɛ́h* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

636. tsaʔtetkáɛɔ:teʔ 'the trees are of equal height'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-ʼ(h)ɛ́ɔ-* 'tree'
Asp. suff.: *-ʼʔ* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *tsaʔ-* 'coin.'
Other pref.: *-te-* 'dupl.'

See also **6, 7, 10, 11, 30, 176, 233, 531, 532.**

(255)

637. tɛkawɛnɔʔtihéʔseʔ 'there will be consent'

Vb. base: vb. rt. *-aʔtí-* 'lean'; rt. suff. *-héʔ-* 'inch. I', *-se-* 'dat.'; incorp. nn. rt. *-wɛn-* 'word' (the entire base meaning 'be in agreement')
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

638. ʔotyæ:ʔtáhkɔh 'it uses it', here 'shown toward'

Iden. with **90** except for obj. pref. *ʔo-* 'neut.'

639. kɛtyóhkwani:yɔ:t 'the dependent group', lit. 'hanging group'

Vb. base: vb. rt. *-niyɔ(:)t-* 'hang'; incorp. nn. rt. *-ityóhkwa-* 'group'
Asp. suff.: *-Ø* 'desc.'
Subj. pref.: *kɛ-* 'neut.'

640. taʔákwistɛʔ 'nothing'

641 teʔkaiɔ́tahkɔh 'it is not an assigned responsibility'

Vb. base: vb. rt. *-ɔta-* 'attach, assign'; rt. suff. *-ʼhkw-* 'inst.'; incorp' nn. rt.-(*C*)*i-* 'matter, responsibility' (cf. **101**)
Asp. suff.: *-ɔ́h* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Other pref.: *teʔ-* 'neg.'

See also **1, 6, 7, 10, 11, 30, 233, 531, 532.**

(256)

642. haʔta:tiyenɔ́wɔʔkhɔʔ 'they (masc. pl.) all work together'

Coll. for *haʔteatiyenɔ́wɔʔkhɔʔ*
Vb. rt.: *-yenɔwɔʔkhɔ-* 'hold onto' (cf. **610**)
Asp. suff.: *-ʼʔ* 'desc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Other pref.: *-te-* 'dupl.'; *haʔ-* 'transloc.'

643. tɛɔtiyáʔto:we:t 'they (masc. pl.) will deliberate'

Vb. base iden. with **547.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

644. hɛ:ne:h 'they (masc. pl.) think'

Iden. with **96** except for subj. pref. *hɛn-* 'they (masc. pl.)'

645. hoʔká:eʔ 'the time arrives'

Vb. rt.: *-ʼ(h)e-* 'arrive (of time)'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-oʔ-* 'indic.'
Other pref.: *h-* 'transloc.'

See also **2, 10, 11, 35, 84, 159, 569.**

(257)

646. tayohtɛtyɔ́:tyeʔ 'it is operating'

Vb. rt.: *-ahtɛty-* 'travel, operate'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

See also **1, 6, 7, 10, 11, 47, 89.**

(258)

See **10, 11, 36, 100, 436, 627.**

(259)

See **6, 30, 36, 118, 176, 436.**

(260)

See **1, 6, 7, 36, 61, 62, 198, 226–228.**

(261)

647. tɛ:nɔténo:ɔnyɔh 'they (masc. pl.) give thanks'

Coll. for *tɛɛnɔténo:ɔnyɔh*
Vb. base: vb. rt. *-nɔ́ɔnyɔ-* 'thank'; *-atɛ-* 'refl.'
Asp. suff.: *-ʼh* 'iter.'
Subj. pref.: *-ʼɛn-* 'they (masc. pl.)'
Other pref.: *te-* 'dupl.'

648. hekétyohkwakwe:koh 'the entire group'

Vb. base: vb. rt. *-kwek-* 'be all of'; incorp. nn. rt. *-ityǒhkwa-* 'group'
Asp. suff.: *-ǒh* 'desc.'
Subj. pref.: *-kɛ-* 'neut.'
Other pref.: *he-* 'transloc.'

See also **1, 3, 11.**

(262)

See **6, 30, 36, 153, 198, 221, 226, 233, 531, 532, 598, 627.**

(263)

See **1, 3, 10, 11, 191, 584.**

(264)

See **11, 30, 36, 42, 109, 159, 263, 316, 585.**

(265)

See **1, 2, 7, 40, 90, 512, 621.**

(266)

See **1, 2, 7, 11, 35–38.**

(267)

649. ʔɛkhéyatkaʔ 'I shall leave them'

Vb. rt.: *-atka-* 'leave, provide'
Asp. suff.: *-ʔ* 'punc.'
Trans. pref.: *-khey-* 'I . . . them'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 11, 30, 176, 226, 233, 373, 640, 641.**

(268)

See **6, 16, 81, 93, 459.**

(269)

650. tsaʔtetwayɛte:ih 'we (incl. pl.) all know at the same time'

Vb. rt.: *-yɛtei-* 'know'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Sec. pref.: *tsaʔ-* 'coin.'
Other pref.: *-te-* 'dupl.'

651. nikawɛnóʔtɛ:h 'what kind of word it is'

Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind'; incorp. nn. rt. *-wɛn-* 'word'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 6, 7, 27, 36, 59, 89, 191.**

(270)

652. haʔtetwayenɔwɔ́ʔkhɔʔ 'we (incl. pl.) all work together'

Iden. with **642** except for subj. pref. *-twa-* 'we (incl. pl.)'

653. hɛyoti:wáhtɛtyɔ:h 'the ceremony goes on'

Vb. base: vb. rt. *-ahtɛty-* 'travel, go on'; incorp. nn. rt. *-(C)i:w-* 'matter, ceremony'; *-at-* 'refl.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *he-* 'transloc.'

See also **7, 10, 11, 30, 159, 233, 422, 481, 640, 641.**

(271)

654. kɛtyóhkota:tyeʔs 'the group is standing about'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-ityóhkw-* 'group'
Asp. suff.: *-Ø-* 'desc.'; *-atyɛ-* 'prog.'; *-ʔs* 'iter.'
Subj. pref.: *kɛ-* 'neut.'

See also **1, 10, 11, 57, 89, 176, 198.**

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(272)

655. ʔonɔ́thɔwi:sɛh 'the women'

Vb. rt.: *-athɔwis-* 'sing *thɔwi:sas* (a women's dance), be a woman'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *ʔon-* 'they (nonmasc.)'

See also **11, 30, 46, 226, 233, 234, 640, 641.**

(273)

See **1, 10, 11, 57, 89, 96, 97, 176, 227.**

(274)

See **11, 30, 35, 36, 228.**

(275)

See **1, 3, 30, 89, 198, 226, 233, 275, 619, 640, 641.**

(276)

656. tɔtayakwáɛʔ 'we (excl. pl.) say it here again'

Iden. with **583** except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also **1, 3, 10, 11, 36, 40, 159, 263, 584, 585.**

(277)

See **1, 7, 40, 512, 621.**

(278)

See **11, 30, 35–37, 117.**

(279)

657. hatiksaʔshɔ́ʔɔh 'the children'

Iden. with **602** except for subj. pref. *hati-* 'they (masc. pl.)'

658. ʔɛɔtitakhenɔ́tyeʔse:k 'they (masc. pl.) will always be running about'

Iden. with **242** except for addition of *-ek* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

659. tetwayaʔtókɛshɔʔ 'among us (incl. pl.)'

Vb. base: vb. rt. *-okɛ-* 'be between, among'; incorp. nn. rt. *-yáʔt-* 'body'
Asp. suff.: *-Ø-* 'desc.'
Subj. pref.: *-twa-* 'us (incl. pl.)'
Other pref.: *te-* 'dupl.' (usual with this vb. rt.)
Attr. suff.: *-shɔ́ʔ* 'plur.'

See also **3, 7, 10, 11, 38.**

(280)

660. ʔɛyɔtaʔkɛiʔsenɔtyéʔse:k 'they will always be crawling about', lit. 'dragging the dust'

Vb. base: vb. rt. *-iʔse-* 'drag'; rt. suff. *-nɔ-* 'dist.'; incorp. nn. rt. *-aʔkɛ́-* 'dust, ashes'; *-at-* 'refl.'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʔs* 'iter.'; *-ek* 'cont.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 11, 659.**

(281)

See **1, 7, 10, 11, 89, 198.**

(282)

661. teyethiká:ne:ʔ 'we (incl.) see them'

Iden. with **240** except for trans. pref. *-yethi-* 'we (incl.) . . . them'

662. ʔɔkwáksaʔtaʔ 'our (pl.) children'

Nn. rt.: *-ksáʔta-* 'child'
Nn. suff.: *-ʔ* 'spl. nn. suff.'
Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also **30, 36, 118, 242, 659.**

(283)

663. yɔtaʔkɛ́iʔsenɔ:tyeʔs 'they are crawling about'

Iden. with **660** except for lack of *-ek* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **10, 11, 89.**

(284)

See **1, 3, 7, 11, 20, 35, 36, 38, 79, 80, 82, 182, 183.**

(285)

664. ʔo:níyehkɔh 'it is strong, firm, solid'

Vb. base: vb. rt. *-ʔ:niye-* 'be strong, etc.'; rt. suff. *-ʔhkw* 'inst.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

See also **1, 6, 7, 10, 47.**

(286)

See **30, 36, 88, 93, 99.**

(287)

See **30, 36, 198, 417–419.**

(288)

See **1, 6, 7, 61, 62.**

(289)

665. ʔethiyatkáthwɛ:ɔtyeʔ 'we (incl.) are seeing them'

Vb. rt.: *-atkathw-* 'see, look at'
Asp. suff.: *-é-* 'desc.'; *-atye-*; *-ˊʔ* 'desc.'
Trans. pref.: *ʔethiy-* 'we (incl.) . . . them'

666. hotíyɔ:ɔtyeʔ 'they (masc.) are coming along'

Vb. rt.: *-yɔ-* 'come, arrive'
Asp. suff.: *-ˊØ-* 'desc.'; *-atye-* 'prog.'; *-ˊʔ* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

See also **36, 79, 226, 418, 419.**

(290)

See **1, 3, 10, 11, 647.**

(291)

667. teyakhiká:ne:ʔ 'we (excl.) see them'

Iden. with **240** except for trans. pref. *-yakhi-* 'we (excl.) . . . them' (cf. **661**)

668. hɛnɔtaʔkéiʔsenɔ:tyeʔs 'they (masc. pl.) are crawling about'

Iden. with **663** except for subj. pref. *hɛn-* 'they (masc. pl.)'

669. teyakwayáʔtokɛ:shɔʔ 'among us (excl. pl.)'

Iden. with **659** except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also **11, 36, 198, 242, 662.**

(292)

See **1, 3, 10, 11, 191, 584.**

(293)

See **10, 11, 30, 36, 42, 71, 109, 159, 263, 316, 585.**

(294)

See **1, 3, 11, 647, 648.**

(295)

670. saʔníkɔɛʔ 'your mind'

Iden. with **75** except for obj. pref. *sa-* '2d pers.'

See also **7, 11, 36, 42, 536.**

(296)

671. seʔɔh 'you decided'

Iden. with **38** except for obj. pref. *s-* '2d pers.'

672. ʔehtaʔké:kwa:h 'below'

Nn. rt.: *ʔéhta-* 'dirt' [26.6]
Nn. suff.: *-ˊʔke-* 'ext. loc.'
Enclitic: *-kwah* 'toward'

See also **3, 7, 10, 11, 82, 508.**

(297)

See **3, 6, 11, 20, 78, 649.**

(298)

673. ʔɛki:wakháhsɔ:koʔ 'I shall divide their responsibilities'

Vb. base: vb. rt. *-kháhs-* 'divide, separate'; *-ɔkw-* 'oppos.I'; incorp. nn. rt. *-(C)i:wa-* 'matter, responsibility'
Asp. suff.: *-óʔ* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

674. ʔɛyohtɛtyɔ́:ɔk 'it will always continue'

Iden. with **227** except for addition of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **1, 7, 10, 11, 36, 74, 82, 671.**

(299)

See **1, 3, 7, 10, 11, 36, 81, 82, 89, 105, 109–112, 671.**

(300)

See **3, 10, 11, 36, 105–108.**

(301)

See **7, 10, 36, 84, 93, 145, 213.**

(302)

675. nisaʔnikɔɛwɛ́ʔɔh 'what you intended'

Iden. with **117** except for obj. pref. *-sa-* '2d pers.'

See also **1, 3, 6, 7, 10, 112, 113.**

(303)

See **1, 3, 7, 10, 11, 46, 106, 107, 671.**

(304)

676. nisaye:ɛh 'what you did'

Iden. with **8** except for obj. pref. *-sa-* '2d pers.' (cf. **34**)

See also **7, 11, 15, 36, 41, 59, 89, 122, 123.**

(305)

677. satkáʔwɛh 'you left'

Iden. with **127** except for obj. pref. *s-* '2d pers.'

See also **7, 10, 11, 81, 89, 93, 190.**

(306)

678. watíhsi:a? 'they (nonmasc. pl.) are standing in array, distributed'

Iden. with **598** except for subj. pref. *wati-* 'they (nonmasc. pl.)'

See also **1, 7, 10, 11, 42, 81, 93, 114, 129.**

(307)

679. ho?wɛ́:nishætenyɔ:tye? 'days are present there all along'

Iden. with **336** except for addition of *h-* 'transloc.'

See also **7, 10, 11, 190, 498, 671.**

(308)

680. ka?éohtato:kɛ:h 'a certain plant'

Iden. with **130** except for lack of *-ak* 'cont.' and of *?ɛ-* 'fut.'

681. sæ:kwɛh 'you chose it'

Vb. base: vb. rt. *-(C)æ-* 'put in'; rt. suff. *-kw-* 'oppos.I' (together meaning 'take out, choose')
Asp. suff.: *-éh* 'desc.'
Obj. pref.: *sæ* '2d pers.'

See also **1, 6, 10, 11, 46, 676.**

(309)

See **3, 6, 7, 10, 11, 30, 132, 671.**

(310)

See **7, 10, 11, 15, 20, 30, 41, 203, 208.**

(311)

682. ?o?ka:tka? 'I provide'

Iden. with **282** except for mod. pref. *?o?-* 'indic.'

See also **11, 15, 20, 36, 40, 42, 483, 587.**

(312)

See **3, 10, 84, 136–138.**

(313)

683. tɛyɔ́kasha:a?t 'people will remember me'

Vb. base: vb. rt. *-ashaæ-* 'take cognizance of'; rt. suff. *-ʼ?-* 'inch. I' (cf. **207**)
Asp. suff.: *-t* 'indic.'
Trans. pref.: *-yɔk-* 'people . . . me'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **7, 10, 11, 20, 41, 67, 671.**

(314)

See **7, 9, 10, 11, 30, 139, 140.**

(315)

See **1, 7, 11, 12, 15, 16.**

(316)

684. ʔɛyakwatɔ́:ɔk 'we (excl. pl.) will continue to say'

Iden. with **86** except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also **3, 10, 11, 141.**

(317)

685. tsɔsayoʔtáiɛh 'when it becomes warm again'

Vb. stem iden. with **213.**
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Sec. pref.: *ts-* 'coin.'

See also **1, 7, 145, 155.**

(318)

686. waʔákwatka:thoʔ 'we (excl. pl.) see'

Iden. with **143** except for subj. pref. *-ʔakw-* 'we (excl. pl.)'

See also **10, 11, 89, 138, 140, 141, 146.**

(319)

See **1, 7, 10, 30, 46, 536, 670.**

(320)

687. ʔɛyé:ek 'people will gather them'

Vb. rt.: *-(C)eéek-* 'gather'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 42, 134.**

(321)

See **6, 10, 81, 149, 150.**

(322)

688. ʔɛtyewɛni:tkɛʔt 'people will speak there'

Vb. base iden. with **621.**
Asp. suff.: *-t* 'indic.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

689. tɛyɔtɛnɔ́:nyɔ:k 'people will continue to give thanks'

Iden. with **515** except for asp. suff. *-Ø-* 'desc.'

See also **3, 6, 7, 10, 11, 42, 159, 536, 670.**

(323)

690. wa:tí:waye:is 'they (masc. pl.) do as they should'

Vb. base iden. with **98.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *wa-* 'indic.'

691. tsáɛnɔtka:tho? 'when they (masc. pl.) see it'

Vb. stem iden. with **136.**
Subj. pref.: *-ʼɛn-* 'they (masc. pl.)'
Mod. pref.: *-a-* 'indic.'
Sec. pref.: *ts-* 'coin.'

See also **1, 7, 10, 11, 84, 140, 141, 146.**

(324)

692. wa?akoyá?taye:ih 'people gather'

Iden. with **5** except for obj. pref. *-ʔako-* 'fem.'

693. ?ɔkwaya?tayéistha? 'our (pl.) meeting place'

Iden. with **150** except for obj. pref. *ʔɔkwa-* 'our (pl.)'

See also **10, 11, 81.**

(325)

694. tayewɛni:tkɛ?t 'people speak there'

Iden. with **688** except for mod. pref. *-a-* 'indic.'

See also **7, 10, 11, 36, 106, 108, 153, 159.**

(326)

695. ?o?tyesanɔ́:nyɔ:? 'people thank you'

Iden. with **506** except for trans. pref. *-yesa-* 'people . . . you

696. sayɔ́tkatho? 'people see it again'

Iden. with **136** except for mod. pref. *-a-* 'indic.' and addition of prim. pref. *s-* 'repet.'

697. nisáiwa:ɔ? 'how you spaced the ceremonies'

Iden. with **569** except for obj. pref. *-sa-* '2nd pers.'

See also **2, 10, 11, 27, 28, 30, 36, 89, 205.**

(327)

See **1, 7, 30, 36, 97, 118, 198, 227, 675.**

(328)

See **1, 3, 40, 647.**

(329)

698. tɔta:tíɛ? 'they (masc. pl.) say it here again'

Iden. with **583** except for subj. pref. *-ʻati-* 'they (masc. pl.)'

See also **1–3, 10, 40.**

(330)

See **10, 11, 30, 36, 109, 159, 263, 316, 584, 585.**

(331)

See **1, 3, 11, 647, 648.**

(332)

See **7, 30, 36, 81, 93, 676.**

(333)

See **7, 10, 11, 81, 82, 89, 162, 671.**

(334)

See **3, 10, 11, 30, 46, 163, 164.**

(335)

699. kye:h 'some, some of them'
See also **10, 11, 30, 46, 165, 166.**

(336)

See **3, 10, 11, 42, 46, 167, 168.**

(337)

See **3, 6, 7, 10, 30, 36, 169–171, 205, 675.**

(338)

See **1, 7, 10, 11, 30, 36, 89, 118.**

(339)

700. nɛyo:nekítkɛshɔ:k 'what springs there will continue to be'

Iden. with **162** except for addition of sec. pref. *n-* 'part.'

701. hɛyɔ́ɛja:te:k 'there the earth will continue to be present'

Iden. with 82 except for addition of *h-* 'transloc.'

See also **10, 11, 20, 30, 36, 116, 190, 671.**

(340)

702. kotyæ:ʔtáhkɔh 'people use it'

Iden. with **90** except for obj. pref. *ko-* 'fem.'

See also **7, 10, 11, 20, 41, 198.**

(341)

703. ʔɛyɔtyaʔtákesko? 'people will arise'

Iden. with **179** except for subj. pref. *-y[ɔ]-* 'fem.'

704. tɔsayawɛtɔ:ti? 'morning dawns again'

Iden. with **180** except for mod. pref. *-ɔ-a-* 'indic.'

See also **2, 7, 10, 11, 79.**

(342)

705. ʔɛyɔtyǽ:ʔtak 'people will use it'

Iden. with **178** except for subj. pref. *-y[ɔ]-* 'fem.'

See also **10, 11, 24, 181.**

(343)

See **1, 7, 30, 36, 198, 298, 675.**

(344)

See **1, 6, 7, 61, 62.**

(345)

See **3, 10, 30, 36, 169–171, 671.**

(346)

706. ʔɛyɔhiyostahkɔ́:ɔk 'it will be good for them', lit. 'make their lives good'

Vb. base: vb. rt. *-iyo-* 'be good'; rt. suff. *-ʼsta-* 'caus. I', *-ʼhkw-* 'inst.'; incorp. nn. rt. *-ɔh-* 'life'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-y-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

707. ʔoʔkhéyaʔtakwɛni:yos 'I did it for their benefit'

Vb. base: vb. rt. *-kwɛniyo-* 'be the main one'; rt. suff. *-ʼst-* 'caus. I'; incorp. nn. rt. *-yáʔta-* 'body' (the entire base meaning 'benefit')
Asp. suff.: *-Ø* 'punc.'
Trans. pref.: *-khe-* 'I . . . them'
Mod. pref.: *ʔoʔ-* 'indic.'

See also **1–3, 10, 11, 20, 27, 36, 81, 93, 108, 116, 394, 682.**

(347)

708. heyo:to?k 'up to that point', here 'in addition'

Vb. base: vb. rt. *-ó?kt-* 'extend to the limit'; *-at-* 'refl.'
Asp. suff.: *-Ø* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Other pref.: *he-* 'transloc.'

709. ?onɔtyǽ:?tahkɔh 'they (nonmasc.) use it'

Iden. with **90** except for obj. pref. *?on-* 'they (nonmasc.)'

See also **10, 30, 81, 93, 176, 230, 237, 677.**

(348)

See **1, 3, 89, 97, 198, 226, 227, 298, 333, 619.**

(349)

See **1, 3, 10, 11, 36, 42, 109, 159, 191, 263, 316, 584, 585.**

(350)

See **1, 3, 11, 647, 648.**

(351)

See **7, 11, 30, 36, 536, 670.**

(352)

See **3, 7, 10, 11, 81, 171, 189, 671.**

(353)

710. ?ɛyothɔtɔ́ni:ak 'brush will continue to grow'

Iden. with **105** except for incorp. nn. rt. *-ʼ(h)ɔt-* 'brush'

711. nɛtyóhsawa?k 'it will continue to begin there'

Iden. with **257** except for addition of prim. pref. *-t-* 'cisloc'

See also **10, 11.**

(354)

See **3, 10, 11, 15, 20, 116, 190, 205.**

(355)

712. tekhni:h 'two'

713. na?tesaye:ɛh 'how you did it (twice)'

Iden. with **676** except for addition of *-te-* 'dupl.'

See also **30, 36, 81, 93, 145.**

(356)

See **7, 10, 11, 36, 109, 191, 192, 194, 671.**

(357)

See **1, 2, 11, 109, 176, 193, 196, 263.**

(358)

714. ʔɛyakoyaʔtataiaʔtahkɔ́:ɔk 'it will continue to be used to make people warm'

Iden. with **197** except for obj. pref. *-yako-* 'fem.'

See also **1, 3, 6, 7, 10, 11, 42, 81, 84, 93, 145, 196, 671, 675.**

(359)

See **1, 7, 10, 11, 89, 671.**

(360)

See **3, 10, 11, 30, 89, 107, 176, 209.**

(361)

See **189, 701.**

(362)

See **1, 6, 10, 11, 176, 676, 681.**

(363)

715. ʔonɔ́hkwaʔshæʔ 'medicine'

Iden. with **114** except for lack of attr. suff. *-shɔ́ʔɔ́h* 'plur.'

See also **3, 10, 11, 15, 20, 30, 116, 203, 204, 671.**

(364)

See **30, 81, 202, 448.**

(365)

716. ʔotíhsɛnɔyɛ:tɔʔ 'they (nonmasc.) have names'

Iden. with **107** except for lack of *-k* 'cont.' and of mod pref. *ʔɛ-* 'fut.'

See also **1, 7, 10, 11, 89, 106.**

(366)

717. yeyɛtéihko:wa:h 'people know well'

Vb. rt.: *-yɛtei-* 'know'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *ye-* 'fem.'
Attr. suff.: *-kowah* 'augment.'
Cf. **544.**

718. nɔʔoɔtóʔtɛʔ 'what kind of tree it is'

Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind'; incorp. nn. rt. *-(y)ɔt-* 'tree'
Asp. suff.: *-ʔ́ʔ* 'punc.'
Obj. pref.: *-ʔo-* 'neut.'
Mod. pref.: *-a-* 'indic.'
Sec. pref.: *n-* 'part.'

719. waʔéihsa:kha? 'people go and look for it'

Vb. base: vb. rt. *-(C)ihsak-* 'look for'; rt. suff. *-h-* 'trans.'
Asp. suff.: *-áʔ* 'punc.'
Subj. pref.: *-ʔe-* 'fem.'
Mod. pref.: *wa-* 'indic.'

720. kahatakɔ:h 'within the forest'

Iden. with **244** except for lack of attr. suff. *-shóʔ* 'plur.'

721. hɛyɔ́tkɔ:tak 'people will go directly there'

Iden. with **433** except for lack of prim. pref. *-[j]-* 'repet.' and addition of *h-* 'transloc.'

See also **10, 11, 613.**

(367)

722. sheya:wi:h 'you gave to them'

Vb. rt.: *-awi-* 'give'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *shey-* 'you . . . them'

723. ʔoyaʔtowéhtashæʔ 'the power of thought'

Nn. base: vb. base iden. with **643**; *-shæ-* 'nom.'
Nn. suff.: *-ʔ́ʔ* 'spl. nn. suff.'
Obj. pref.: *ʔo-* 'neut.'

724. ʔɛyeyɛtéia:k 'people will continue to know'

Vb. rt.: *-yɛtei-* 'know'
Asp. suff.: *-ʔ́Ø-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'
Cf. **717.**

725. ʔɛtkáiwatiyɔ:tɛʔ 'it will cause distress'

Vb. base: vb. rt. *-atiyɔ(:)t-* 'stretch'; incorp. nn. rt. *-(C)i:w* 'matter' (together meaning 'cause distress')
Asp. suff.: *-éʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

See also **3, 10, 11, 52, 61, 89, 125, 484.**

(368)

726. honɔtyǽ:ʔtahkɔh 'they (masc.) use it'

Iden. with **90** except for obj. pref. *hon-* 'they (masc.)'

See also **1, 7, 10, 11, 36, 89, 118, 198.**

(369)

See **1, 10, 36, 46, 676.**

(370)

727. ʔɛkæ:koʔ 'I shall choose'

Vb. base iden. with **681.**
Asp. suff.: *-óʔ* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **6, 7, 10, 11, 20, 41, 89, 132, 205, 208, 671.**

(371)

728. kɛɔtato:kɛ:h 'a certain tree'

Iden. with **206** except for lack of *-ak* 'cont.' and of *ʔɛ-* 'fut.' Cf. **680.**

See also **7, 10, 11, 30, 36, 676, 681.**

(372)

See **10, 30, 36, 84, 109, 110, 135, 136, 205, 214.**

(373)

729. ʔakwa:tɔh 'we (excl. pl.) say'

Iden. with **233** except for subj. pref. *ʔakw-* 'we (incl. pl.)' Cf. **625.**

See also **1, 7, 10, 11, 30, 210.**

(374)

See **6, 30, 198, 220, 244.**

(375)

730. yeiwastéistaʔ 'people notice them'

Iden. with **222** except for asp. suff. *-háʔ* 'iter.' and subj. pref. *ye-* 'fem.'

See also **1, 10, 11, 176, 198, 221.**

(376)

731. waʔóhke:otɔ:ʔ 'people tap them'

Vb. base: vb. rt. *-ot-* 'stand upright'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-ahke-* 'chip' (cf. **223**)
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ʔ*[ɔ]- 'fem.'
Mod. pref.: *wa-* 'indic.'

732. sayoʔtáiɛh 'it becomes warm again'

Vb. stem iden. with **213.**
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *s-* 'repet.'

733. tɔsakæ:wɛnye:ʔ 'the wind stirs again'

Vb. stem inden. with **193.**
Subj. pref.: *-kæ-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *t-* 'dupl.'

See also **10, 11, 36, 79, 84, 93, 134, 351.**

(377)

See **1, 7, 10, 36, 676.**

(378)

734. ʔi:sɛ:h 'you said'

Vb. rt.: *-ɛ-* 'say'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ʔis-* '2d pers.' [6.11]

735. ʔɛyéhsɛnɔ:niʔ 'people will store it'

Vb. stem iden. with **224.**
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

736. ʔɛtwatyéɛhtak 'it will be done first'

Vb. stem iden. with **554.**
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'

737. ʔɛyɔ:steʔt 'people will boil it down'

Vb. base: *-aste-* 'be evaporated'; rt. suff. *-ʔt-* 'caus. I'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 7, 10, 11, 134.**

(379)

738. ʔakwas 'that specifically'
739. hɛwɔ:tɔʔ 'it will become'

Vb. rt.: *-atɔʔ-* 'become'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

See also **7, 10, 11, 225, 734.**

(380)

740. ʔɛyɔ̃te:wa:tɛʔ 'people will store it away'

Vb. rt.: *-até:wat-* 'put away, store'
Asp. suff.: *-éʔ* 'punc.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 30, 735, 736.**

(381)

741. ʔɛyékɛ:ya:tɛʔ 'people will put it on top, get it out'

Vb. rt.: *-ké:yat-* 'put up on top'
Asp. suff.: *-éʔ* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

742. ʔɛwɔ:yawéthæ:h 'the berries will be between'

Vb. base: vb. rt. *-awethaǽh-* 'put between'; incorp. nn. rt. *-á:y-* 'berry'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 6, 7, 10, 42, 59, 84, 140, 141, 676.**

(382)

743. ʔɛka:nekaka ʔɔstahkɔ́:ɔk 'it will continue to be used for flavoring the drink'

Vb. base: vb. rt. *-káʔɔ-* 'be good, taste good'; rt. suff. *-ʹsta-* 'caus.-inst.', *-ʹhkw-* 'inst.'; incorp. nn. rt. *-ʹ:neka-* 'drink'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

744. ʔɛɔtí:ek 'they (masc. pl.) will gather it'

Iden. with **687** except for subj. pref. *-ʹati-* 'they (masc. pl.)'

745. ʔeotiya ʔtayéistak 'they (masc.) will use it for their gatherings'

Vb. base iden. with **150** except for addition of rt. suff. *-ʹhkw-* 'inst.'
Obj. pref.: *-ʹoti-* 'they (masc.)'
Mod. pref.: *ʔɛ-* 'fut.'

746. tɛ:nɔténɔ:ɔnyɔ:ʔ 'they (masc. pl.) will give thanks'

Iden. with **154** except for subj. pref. *-ʹɛn-* 'they (masc. pl.)'

See also **1, 7, 10, 30, 42, 84, 140.**

(383)

See **1, 6, 7, 11, 30, 536, 670.**

(384)

747. hɛyé:nekɔ:nɛt 'people will swallow the drink'

Vb. stem iden. with **148.**
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

See also **1, 7, 10, 11, 30, 210, 671, 736.**

(385)

See **7, 10, 11, 40, 135, 671.**

(386)

See **2, 30, 36, 89, 110, 153, 205, 696, 697.**

(387)

748. ʔɛyako:tɔ:ʔs 'it will be available to people'

Vb. rt.: *-atɔʔs-* 'be available'
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 6, 7, 10, 11, 41, 89, 536, 670, 715.**

(388)

749. hɛnɔtyǽ:ʔtahkwaʔ 'they (masc. pl.) use it'

Iden. with **726** except for asp. suff. *-áʔ* 'iter.' and subj. pref. *hɛn-* 'they (masc. pl.)'

See also **1, 7, 10, 11, 20, 36, 41, 89, 118, 198.**

(389)

See **1, 10, 11, 57, 97, 198, 226, 298, 333.**

(390)

See **1, 3, 36, 89, 97, 226, 227, 619, 675.**

(391)

See **1, 3, 10, 11, 40, 656.**

(392)

See **3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.**

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(393)

750. ʔɔkwáhsawa:tyeʔ 'we (pl.) are beginning'

Vb. rt.: *-ahsaw-* 'begin'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

751. teyɔkwatɛ́nɔ:nyɔtyeʔ 'we (pl.) are giving thanks'

Vb. base iden. with **154.**
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʔ* 'desc.'
Obj. pref.: *-yɔkw-* 'we (pl.)'
Other pref.: *te-* 'dupl.'

See also **1, 2, 7, 11, 35, 36, 183.**

(394)

See **3, 10, 11, 647, 649.**

(395)

See **7, 30, 36, 81, 93, 676.**

(396)

See **3, 7, 10, 11, 30, 229–231, 671.**

(397)

See **6, 30, 231, 244.**

(398)

See **3, 10, 11, 20, 41, 204, 239.**

(399)

See **3, 10, 11, 241, 711.**

(400)

752. ʔotehatóʔktatyeʔ 'along the edge of the forest'

Iden. with **243** except for final *-ʔ* 'desc.' and lack of sec. pref. *ni-* 'part.'

753. ʔɛwɔtitakhenɔ́tyeʔse:k 'they (nonmasc. pl.) will always be running about'

Iden. with **231** except for subj. pref. *-wati-* 'they (nonmasc. pl.)'

See also **6, 30.**

(401)

754. tejakwaká:ne:ʔ 'we (excl. pl.) see them again'

Iden. with **245** except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also **2, 30, 36, 118, 246.**

(402)

755. ʔɛska:tkaʔ 'you will provide them again'

Iden. with **282** except for addition of prim. pref. *-s-* 'repet.'

756. ʔɛkanyoʔtowanɛ́ʔse:k 'there will always be large animals'

Iden. with **246** except for addition of *-ek* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **3, 10, 11, 30, 36, 671, 676.**

(403)

See **10, 115, 203, 239.**

(404)

757. teyakwaká:ne:ʔ 'we (excl. pl.) see'

Iden. with **240** except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also **1, 2, 36, 89, 237, 246, 251.**

(405)

See **1, 3, 7, 10, 11, 59, 106, 107, 176, 671.**

(406)

See **6, 7, 11, 20, 41, 47.**

(407)

758. taʔa:yokwe:niʔ 'it might be impossible'

Coll. for *teʔa:yokwe:niʔ*
Vb. rt.: *-kweny-* 'be possible'
Asp. suff.: *-íʔ* 'punc.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ʔaa-* 'opt.'
Other pref.: *te-* 'neg.'

759. na:yakɛʔ 'people might say'

Vb. rt.: *-ɛ-* 'say'
Asp. suff.: *-ʔ́ʔ* 'punc.'
Subj. pref.: *-yak-* 'fem.'
Mod. pref.: *-aa-* 'opt.'
Sec. pref.: *n-* 'part.'

760. hó:ɔweh 'there, over there'

761. twakékɛ:nɔʔ 'I saw it there'

Vb. rt.: *-kɛ-* 'see'
Asp. suff.: *-Ø-* 'desc.'; *-ʔ́:nɔ́ʔ* 'part.'
Obj. pref.: *-wake-* '1st pers.'
Prim. pref.: *t-* 'cisloc.'

762. shaʔtewatiyaʔtóʔtɛ:h 'they (nonmasc. pl.) have the same kind of form, look alike'

Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind'; incorp. nn. rt. *-yáʔt-* 'body, form'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Sec. pref.: *shaʔ-* 'coin.'
Other pref.: *-te-* 'dupl.'

See also **7, 10, 11, 30, 49, 217, 230, 237, 464.**

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763. ʔɛyéyashɔ:ʔ 'people will call them'

Vb. base: vb. rt. *-yas-* 'call'; rt. suff. *-hɔ-* 'dist.'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

764. nɔʔkayaʔtóʔtɛʔ 'what kind of form it has'

Vb. base iden. with **762.**
Asp. suff.: *-ʼʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-aʔ-* 'indic.'
Sec. pref.: *n-* 'part.'

765. ko:kɛ:h 'people see'

Vb. rt.: *-kɛ-* 'see'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ko-* 'fem.'

See also **1, 2, 7, 10, 11, 36, 40, 191.**

(409)

See **1, 30, 36, 118, 174, 198, 239.**

(410)

766. ʔɛka:nekakaʔɔ́stak 'it will be used for flavoring the water'

Iden. with **743** except for asp. suff. *-Ø* 'punc.'

767. ʔis 'you (sg. or nonsg.)'

768. ʔoʔsyaʔtakwɛniyóʔheʔt 'it is for your benefit'

Vb. base: vb. rt. *-kwɛniyo-* 'be the main one'; rt. suff. *-ʼʔhéʔ-* 'inch I'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-s-* '2d pers.'
Mod. pref.: *ʔoʔ-* 'indic.'
Cf. **707.**

See also **10, 11, 42, 84, 89, 343, 504.**

(411)

See **1, 36, 97, 118, 226, 227, 333.**

(412)

See **3, 10, 30, 234–6, 238, 671.**

(413)

769. ʔɛkanɔʔnóstha:k 'whenever it becomes cold'

Iden. with **196** except for asp. suff. *-h-* 'iter'; *-ak* 'cont.'

See also **3, 10, 30, 36, 42, 59, 232, 402, 671, 676, 701.**

(414)

770. hɛ:nɔtsistaké:ɔʔ 'they (masc. pl.) will lay down their fire there'

Vb. base: vb. rt. *-kéɔ-* 'lay down'; incorp. nn. rt. *-sista-* 'fire'; *-at-* 'refl.'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ʼɛn-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *h-* 'transloc.'

See also **6, 30, 606, 720.**

(415)

See **1, 10, 30, 36, 57, 118, 198.**

(416)

See **233–235, 277.**

(417)

771. tɛ:nɛʔnikɔɛwɛnyáʔthaʔ 'they (masc. pl.) use it as a source of amusement'

Coll. for *teɛnɛʔnikɔɛwɛnyáʔthaʔ*
Iden. with **238** except for lack of *-ak* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

See also **10, 30, 81, 93, 230, 237.**

(418)

772. saiwihsáʔɔh 'you planned it'

Vb. base: *-ihsáʔ-* 'complete'; incorp. nn. rt. *-(C)t:w-* 'matter' (together meaning 'plan')
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *sa-* '2d pers.'
Cf. **228.**

See also **1, 3, 36, 97, 108, 226, 227, 333.**

(419)

See **1, 3, 36, 89, 97, 226, 227, 619, 675.**

(420)

See **1, 3, 10, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(421)

See **1, 10, 11, 647, 648.**

(422)

See **3, 7, 10, 11, 30, 36, 138, 253, 260, 671, 676.**

(423)

773. hɛyawenɔ́:ɔk 'it will continue to go there'

Iden. with **539** except for addition of *-ak* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

See also **3, 6, 36, 59, 254, 258, 377.**

(424)

See **2, 6, 10, 11, 36, 109, 110, 176, 264, 671.**

(425)

774. ʔɛyoʔtáiɛɔk 'it will continue to be warm'

Vb. rt.; *-aʔtaiɛ-* 'be warm'
Asp. suff.: *-ʹØ-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 6, 7, 10, 11, 84, 145, 264, 675.**

(426)

See **1, 10, 11, 36, 89, 118, 176, 277.**

(427)

775. sih 'elsewhere, other', here 'larger'

776. nikáji?ta?s 'the size of the birds'

Vb. base: vb. rt. *-a-* 'be of a certain size'; incorp. nn. rt. *-jiʔt-* 'bird'
Asp. suff.: *-ʹʔs* 'iter.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

777. niyo:to?k 'as far as, up to'

Iden. with **118** except for lack of *-atye-* 'prog.' and *-ʹʔ* 'desc.'

778. sasyɔ:ni:h 'you made it'

Iden. with **322** except for obj. pref. *sa-* '2d pers.'

See also **10, 11, 176, 276.**

(428)

779. ʔɛyɔkwatɔʔseʔɔ́:ɔk 'it will continue to be available to us (pl.)'

Iden. with **115** except for obj. pref. *-yɔkw-* 'us (pl.)'

See also **10, 11, 89, 176, 239, 671.**

(429)

See **1, 3, 7, 10, 11, 89, 671.**

(430)

See **30, 36, 47, 81, 93, 145.**

(431)

780. ʔɛskánɔʔnos 'it will become cold again'

Iden. with **196** except for addition of prim. pref. *-s-* 'repet.'

781. tyoʔtáiɛ:h 'it is warm there'

Vb. rt.: *-aʔtaiɛ-* 'be warm'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *t-* 'cisloc.'

782. ʔɛshɛ́nɔtkɔ:tak 'they (masc. pl.) will head back there'

Iden. with **433** except for subj. pref. *-hɛn-* 'they (masc. pl.)'

See also **1, 7, 10, 36, 81, 84, 145.**

(432)

783. tsiyakokwɛ́:ɔʔ 'people stay in the same spots'

Vb. base: vb. rt. *-kwɛ́-* 'be in a particular spot'; rt. suff. *-ɔ-* 'dist.'
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *-yako-* 'fem.'
Sec. pref.: *tsi-* 'coin.'

See also **1, 2, 11, 20, 59, 89.**

(433)

784. tɔtayoʔtáiɛh 'it becomes warm there again'

Vb. stem iden. with **213.**
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɔ-a-* 'indic.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *t-* 'dupl.'

785. sa:tiyáʔtaʔti:heʔt 'they (masc. pl.) come around again'

Iden. with **269** except for mod. pref. *-a-* 'indic.'

786. haʔtá:tiwɛnɔ:ke:h 'all their (masc. pl.) voices'

Coll. for *haʔtéatiwɛnɔ:ke:h*
Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-wɛn-* 'voice'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ʼati-* 'their (masc. pl.)'
Sec. pref.: *haʔ-* 'transloc.'
Other pref.: *-te-* 'dupl.'

787. saɛnɔtí?staɛ? 'they (masc. pl.) chatter again'

Vb. stem iden. with **271**.
Subj. pref.: *-ˊɛn-* 'they (masc. pl.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *s-* 'repet.'

788. hatiwɛni:yo:h 'their (masc. pl.) beautiful voices'

Vb. base iden. with **272**.
Asp. suff.: *-h* 'desc.'
Subj. pref.: *hati-* 'their (masc. pl.)'

See also **1, 2, 7, 10, 36, 84, 145.**

(434)

See **1, 2, 7, 11, 20, 36, 108, 153.**

(435)

789. sayewɛnɔ́:ɔk 'people hear the voices again'

Vb. base: vb. rt. *-áɔ(:)k-* 'hear'; incorp. nn. rt. *-wɛn-* 'voice'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ye-* 'fem.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *s-* 'repet.'

790. sawati:yɔ? 'they (nonmasc. pl.) come again'

Vb. rt.: *-yɔ-* 'come, arrive'
Asp. suff.: *-ˊ?* 'punc.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *s-* 'repet.'

791. watiwɛni:yo:h 'their (nonmasc. pl.) beautiful voices'

Iden. with **788** except for subj. pref. *wati-* 'their (nonmasc. pl.)'

See also **2, 260.**

(436)

792. wáɔsasha:a?t 'they remember you'

Vb. base: vb. rt. *-ashaæ-* 'take cognizance of'; rt. suff. *-ˊ?-* 'inch. I' (cf. **133**)
Asp. suff.: *-t* 'punc.'
Trans. pref.: *-ˊɔs-* 'they . . . you'
Mod. pref.: *wa-* 'indic.'

See also **1, 2, 6, 7, 11, 89, 153, 696, 767.**

(437)

793. ?o?tyɔtɛnɔ́:nyɔ:? 'people are thankful'

Iden. with **154** except for mod. pref. *?o?-* 'indic.'

See also **7, 10, 11, 27, 28, 40.**

(438)

See **1, 3, 7, 10, 11, 106, 107, 176, 671.**

(439)

794. wa?e:kɛ? 'people see it'

Vb. rt.: *-kɛ-* 'see'
Asp. suff.: *-ʼ?* 'punc.'
Subj. pref.: *-?e-* 'fem.'
Mod. pref.: *wa-* 'indic.'

See also **3, 10, 11, 36, 84, 89, 717, 764.**

(440)

795. te?saiwakɔ:tɔh 'it does not escape you'

Vb. base: vb. rt. *-kɔ(:)t-* 'perform an irrevocable act'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-(C)i:wa-* 'matter'
Asp. suff.: *-ʼh* 'iter.'
Obj. pref.: *-sa-* 'you'
Other pref.: *te?-* 'neg.'

796. tɔ?ɔ́sa:tikwe:ni? 'they (masc. pl.) are no longer able'

Coll. for *te?ɔ́sa:tikwe:ni?*
Vb. rt.: *-kweny-* 'be able'
Asp. suff.: *-i?* 'punc.'
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *-?ɔ-a-* 'indic.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *te-* 'neg.'

797. ?ɔ́:sa:tiya:shɔ:? 'they (masc. pl.) might still name them'

Vb. stem iden. with **763.**
Subj. pref.: *-ʼati-* 'they (masc. pl.)'
Mod. pref.: *?ɔɔ-a-* 'opt.'
Prim. pref.: *-s-* 'repet.'

798. niyotihsɛ́no?tɛ:h 'what kind of names they (nonmasc.) have'

Vb. base: *-ó?tɛ-* 'be of a certain kind'; incorp. nn. rt. *-hsɛn-* 'name'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-yoti-* 'they (nonmasc.)'
Sec. pref.: *ni-* 'part.'

799. ?ɔkwé?ɔwe:kha:? 'characterized by Indianness', here 'the Indian language'

Vb. base: vb. rt. *-?ɔwe-* 'be native, genuine'; incorp. nn. rt. *-ɔkwe-* 'person' (together meaning 'Indian')
Asp. suff.: *-Ø-* 'desc.'
Subj. pref.: *?-* 'indef.'
Attr. suff.: *-kha?* 'charact.'

See also **1, 11, 30, 36, 49, 89, 106, 275.**

(441)

See **1, 10, 11, 36, 57, 89, 97, 226, 298, 333, 675.**

(442)

See **1, 3, 6, 7, 11, 36, 74, 89, 97, 226, 227, 619, 670, 675.**

(443)

See **1, 3, 11, 647, 648.**

(444)

See **3, 6, 7, 11, 27, 36, 42, 81, 82, 282, 288, 671, 676.**

(445)

See **3, 6, 7, 97, 287, 675.**

(446)

See **1, 7, 10, 11, 84, 89, 294, 295.**

(447)

800. satɛ́hɔ?shɛ? 'your helpers'

Iden. with **456** except for obj. pref. *sa-* '2d pers.'

801. ?ɛyákwathyo:wi? 'we (excl. pl.) shall tell about it'

Vb. base: *-hyowi-* 'tell'; *-at-* 'refl.' (cf. **85**)
Asp. suff.: *-'?* 'punc.'
Subj. pref.: *-yakwa-* 'we (excl. pl.)'
Mod. pref.: *?ɛ-* 'fut.'

See also **2, 7, 10, 12, 36, 42, 74, 84, 296.**

(448)

See **6, 7, 10, 11, 84, 308, 314, 685, 801.**

(449)

See **1, 7, 42, 81, 89, 93, 677.**

(450)

See **2, 10, 11, 20, 41, 283, 284, 671.**

(451)

See **3, 6, 7, 10, 11, 112, 113, 285, 286, 675.**

(452)

See **1, 30, 36, 118, 312, 757.**

(453)

See **30, 91, 293.**

(454)

See **10, 90, 92.**

(455)

802. ʔɔkwayaʔtá:ni:yɔh 'our (pl.) bodies are strong'

Iden. with **235** except for obj. pref. *ʔɔkwa-* 'our (pl.)'

See also **1, 2, 11, 15, 16, 89, 226.**

(456)

See **1, 6, 7, 61, 62.**

(457)

803. saye:ɛh 'you did it'

Iden. with **676** except for lack of sec. pref. *ni-* 'part.'

804. tesaʔsɛhtɔ́:tyeʔ 'you are dropping it'

Vb. base: vb. rt. *-áʔsɛ-* 'fall'; rt. suff. *-ʼht-* 'caus. I'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *-s-* '2d pers.'
Other pref.: *te-* 'dupl.'

805. ʔa:yakwɛnɔhtɔ́nyɔ:ɔk 'we (excl. pl.) might always think'

Vb. stem iden. with **288.**
Subj. pref.: *-yakw-* 'we (excl. pl.)'
Mod. pref.: *ʔaa-* 'opt.'

806. ʔɔkwæ:hkɔ́:tyeʔ 'we (pl.) are along in it'

Vb. base: vb. rt. *-(C)æ-* 'put in'; rt. suff. *-ʼhkw-* 'inst.'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *ʔɔkwæ-* 'we (pl.)'

See also **3, 11, 27, 30, 42, 95, 109.**

(458)

See **1, 3, 10, 11, 40, 81, 93, 512, 677.**

(459)

See **1, 3, 36, 89, 97, 108, 226, 227, 619, 772.**

(460)

See **1, 3, 10, 11, 191, 584.**

(461)

See **3, 10, 11, 30, 36, 42, 109, 159, 263, 316, 585.**

(462)

807. ʔɔkwátɔʔe:sɛh 'we (pl.) are grateful'

Vb. base: vb. rt. *-ɔʔes-* 'gratify'; *-at-* 'refl.'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

808. nioyɛnoʔtɛʔhéʔɔh 'what he fashioned'

Vb. base iden. with **170.**
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ʹo-* 'masc.'
Other pref.: *ni-* 'part.'

See also **1, 2, 7, 10, 11, 35–37, 40, 750.**

(463)

See **1, 7, 38, 81, 82, 124, 299, 300.**

(464)

809. tɛyɔkhnɔ:nyɔʔtáhkwa:k 'people will always use it for thanking me'

Vb. base: vb. rt. *-nɔ́ɔnyɔ-* 'thank'; rt. suff. *-ʹʔta-* 'caus. I', *-ʹhkw-* 'inst.'
Asp. suff.: *-Ø-* 'iter.'; *-ak* 'cont.'
Trans. pref.: *-yɔk-* 'people . . . me'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **3, 10, 11, 15, 20, 42, 116.**

(465)

810. ʔostówæʔko:wa:h 'Great Feather Dance'

Nn. rt.: *-stowæ-* 'headdress'
Nn. suff.: *-ʹʔ-* 'spl. nn. suff.'
Obj. pref.: *ʔo-* 'neut.'
Attr. pref.: *-kowah* 'augment.'

811. konéoɔʔ 'Thanksgiving Dance', lit. 'people are covered with hide' (p. 2)

Vb. base: vb. rt. *-o-* 'cover'; incorp. nn. rt. *-né-* 'hide, skin (?)'
Asp. suff.: *-ɔ́-* 'desc.'
Nn. suff.: *-ʹʔ* 'spl. nn. suff.' [26.4]
Obj. pref.: *ko-* 'fem.'

812. kanɛ:hwɛ́ʔko:wa:h 'Great Bowl Game'

Nn. rt.: *-nɛɛhwɛ-* (occurs only in this word)
Nn. suff.: *-ʹʔ-* 'spl. nn. suff.'
Subj. pref.: *ka-* 'neut.'
Attr. suff.: *-kowah* 'augment.'

813. ʔatɔ:wɛʔ 'Personal Chant'
See also **1, 7, 10, 11, 89, 127, 299, 300.**

(466)

See **10, 11, 35, 38, 869.**

(467)

See **1, 7, 10, 298, 563.**

(468)

See **11, 36, 40, 807, 808.**

(469)

814. tekaɛnókɛhkeh 'it is between the songs'

Vb. base: vb. rt. *-okɛ-* 'be between'; incorp. nn. rt. *-(C)ɛn-* 'song'
Nn. suff.: *-ʹhkéh* 'ext. loc.' [26.4]
Subj. pref.: *-ka-* 'neut.'
Other pref.: *te-* 'dupl.'

See also **3, 10, 11, 38, 811.**

(470)

815. ʔɛwɔ:tɔʔ 'it will become'

Iden. with **529** except for mod. pref. *ʔɛ-* 'fut.'

See also **6, 153, 221, 688.**

(471)

816. ʔɔkwatyæ:ʔtahkɔ́:tyeʔ 'we (pl.) are using it'

Iden. with **90** except for addition of *-atye-* 'prog.' and *-ʹʔ* 'desc.'

817. ʔɔkwathyowíatyeʔ 'we (pl.) are telling about it'

Vb. base: vb. rt. *-ʹ(hy)owi-* 'tell'; *-at-* 'refl.'
Asp. suff.: *-ʹØ-* 'desc.'; *-atye-* 'prog.'; *-ʹʔ* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

See also **1, 7, 10.**

(472)

See **1, 7, 10, 11, 35–37, 117.**

(473)

See **1, 3, 36, 89, 97, 226–228, 619.**

(474)

See **1, 3, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(475)

See **1, 10, 11, 647, 648.**

(476)

818. wa:e? 'he thought'

Vb. rt.: *-e-* 'think'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-´Ø-* 'masc.'
Mod. pref.: *wa-* 'indic.'

819. ʔo?kyɛnɛ:ta?t 'I finished the creation'

Vb. stem iden. with **622.**
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔoʔ-* 'indic.'

See also **2, 7, 171.**

(477)

See **1, 3, 10, 11, 38, 89, 355.**

(478)

See **6, 10, 11, 322, 324, 325.**

(479)

820. ʔɛyota?éoɔ:k 'it will continually be covered by a veil'

Iden. with **323** except for addition of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

821. nɛtyoyé:ɔk 'how it will continually go, move'

Iden. with **327** except for addition of *-aƛ* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

822. ʔɛyotkahatɔ́:ɔk 'it will continue to revolve'

Iden. with **328** except for addition of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **3, 10, 59, 326.**

(480)

823. ʔɛtyawehtɔ́:tye? 'it will be coming from there'

Vb. rt.: *-eht-* 'come from'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-´ʔ* 'punc.'
Obj. pref.: *-yaw-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'
Cf. **416.**

824. ʔɛyɛnɔhtɔ́:nyɔ:ʔ 'people will think'

Iden. with **28** except for asp. suff. *-ʔ* 'punc.' and mod. pref. *ʔɛ-* 'fut.'

See also **3, 6, 11, 20, 27, 59, 116, 193.**

(481)

See **1, 7, 10, 11, 36, 89, 118, 145, 175, 354.**

(482)

825. te?ó?tɛ:h 'it is not that way'

Iden. with **47** except for *te-* 'neg.' in place of *ni-* 'part.'

826. ná:yo?ha:ste:k 'how strong it might continue to be'

Iden. with **369** except for mod. pref. *-aa-* 'opt.'

827. ta:kæ:wɛnye:? 'the wind might stir'

Iden. with **193** except for mod. pref. *-aa-* 'opt.'

828. ni:wa? 'how big it is'

Vb. rt.: *-a-* 'be of a certain size'
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *-w-* 'neut.'
Sec. pref.: *ni-* 'part.'

829. twanɔkenyɔ? 'our (incl. pl.) abodes'

Vb. base: vb. rt. *-nɔke-* 'dwell together'; rt. suff. *-nyɔ-* 'dist.'
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *twa-* 'our (incl. pl.)'

830. ʔɔkwé?ɔ:weh 'Indian(s)'

Iden. with **799** except for lack of attr. suff. *-kha?* 'charact.'

See also **6, 49, 81, 233.**

(483)

See **1, 6, 9, 12, 30, 47.**

(484)

See **3, 7, 10, 11, 136, 332–334.**

(485)

831. tsiɔwó:wi:atye? 'when they were telling him'

Vb. rt.: *-ʔ(hy)owi-* 'tell'
Asp. suff.: *-ʔØ-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'
Trans. pref.: *-ʔɔwɔ-* [3.17] 'they . . . him'
Sec. pref.: *tsi-* 'coin.'

See also **84, 492, 494.**

(486)

832. hɔwɛ́ɔhse:h 'they said to him'

Vb. base: vb. rt. *-ɛɔ-* 'say'; rt. suff. *-ʔhse-* 'dat.'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *hɔw-* 'they . . . him'

See also **7, 10, 11, 136, 333, 334, 498.**

(487)

See **6, 11, 42, 337.**

(488)

833. ʔɛyóʔhastɛh 'it will become strong'

Iden. with **352** except for mod. pref. *ʔɛ-* 'fut.'

See also **10, 11, 193, 203.**

(489)

See **3, 10, 11, 46, 81, 93, 333, 343, 344.**

(490)

See **1, 30, 36, 118, 567.**

(491)

834. twaɬka:thwas 'we (incl. pl.) see'

Iden. with **143** except for asp. suff. *-ás* 'iter.' and lack of mod. pref. *ʔe-* 'indic.'

835. ʔɔkwátæʔswi:yo:h 'our (pl.) good luck.

Vb. base: vb. rt. *-iyo-* 'be good'; incorp. nn. rt. *-atǽʔsw-* 'luck'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ʔɔkw-* 'our (pl.)'

836. teʔa:wɛs 'it doesn't happen'

Iden. with **348** except for *te-* 'neg.' in place of *ni-* 'part.'

837. ʔɔkwákwɛ:ɔʔ 'our (pl.) spots, we are scattered here and there'

Vb. base: vb. rt. *-kwé-* 'be in a particular spot'; rt. suff. *-ɔ-* 'dist.'
Asp. suff.: *-ʔ* 'desc.'
Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also **2, 6, 7, 10, 11, 49, 67, 81, 191, 348.**

(492)

838. ʔɛhni:wakwáihsiʔ 'we (incl. du.) shall attest to it'

Iden. with **347** except for subj. pref. *-hni-* 'we (incl. du.)'

Sec. also **6, 10, 11, 57, 89, 348.**

(493)

839. káiwakwɛni:yoʔ 'it is true'

Vb. rt.: *-kwɛniyo-* 'be the main one'; incorp. nn. rt. *-(C)i:wa-* 'matter' (together meaning 'be true')
Asp. suff.: *-ʔ* 'desc.'
Subj. pref.: *ka-* 'neut.'

See also **1, 7, 9, 36, 346.**

(494)

See **7, 10, 11, 332, 339, 340.**

(495)

840. sí:kwa:h 'in the direction away, too much'

sih 'elsewhere' (**775**)
Enclitic: *-kwah* 'toward'

841. thá:yo?ha:stɛh 'it wouldn't become strong'

Vb. stem iden. with **833.**
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-aa-* 'opt.'
Sec. pref.: *th-* 'contr.'

842. ?a:watkáhatɔh 'it would revolve'

Iden. with **342** except for mod. pref. *?aa-* 'opt.'

See also **10, 49.**

(496)

See **1, 3, 6, 11, 175, 191, 331.**

(497)

See **1, 40, 62.**

(498)

See **1, 3, 11, 35, 36, 89, 226, 227, 228, 619.**

(499)

See **1, 3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.**

(500)

See **1, 10, 11, 647, 648.**

(501)

843. ?ɛ́:ni?tyɔ:ta?k 'they (masc. pl.) will continue to dwell'

Iden. with **356** except for lack of prim. pref. *-t-* 'cisloc.'

See also **7, 30, 36, 324, 325, 355, 671, 676.**

(502)

See **3, 6, 10, 59, 81, 358, 359.**

(503)

See **3, 6, 7, 10, 11, 30, 59, 173, 360, 675.**

(504)

See **1, 7, 10, 11, 89, 205, 296.**

(505)

844. ʔɛyakwathyónya:neʔ 'we (excl. pl.) are going to tell about it'

Iden. with **85** except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also **7, 10, 11, 83, 84, 588, 671.**

(506)

845. ʔakhíhso:t 'we (excl.) have them as grandparents'

Iden. with **364** except for trans. pref. *ʔakhi-* 'we (excl.) . . . them'

See also **1, 10, 11, 30, 365, 366, 729.**

(507)

See **7, 10, 11, 30, 36, 108, 112, 173, 360–362, 671, 677.**

(508)

846. ʔo:nɔnya:nɔtyéʔse:k 'they (nonmasc.) will always be making them'

Coll. for *ʔeonɔnya:nɔtyéʔse:k*
Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-ʼ:nɔ-* 'dist.'
Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʼʔs-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-ʼon-* 'they (nonmasc.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 11, 46, 173, 671.**

(509)

See **30, 46, 186–188.**

(510)

847. ʔɛyonɔtɔʔseʔɔ́:ɔk 'it will continue to be available to them (nonmasc.)'

Iden. with **115** except for obj. pref. *-yon-* 'they (nonmasc.)'

See also **3, 10, 46, 173, 184, 671.**

(511)

848. sheiwakɛ́istani:h 'you gave them the responsibility'

Iden. with **392** except for trans. pref. *she-* 'you . . . them'

See also **1, 10, 30, 46, 176, 365, 366, 845.**

(512)

849. hesá:ah 'you took them there'

Vb. rt.: *-ʾ(h)a-* 'take'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-sa-* '2d pers.'
Other pref.: *he-* 'transloc.'

See also **7, 10, 11, 30, 36, 246, 285, 676.**

(513)

850. ʔa:kakwe:niʔ 'it might be possible'

Iden. with **203** except for mod. pref. *ʔaa-* 'opt.'

851. ʔɔ:sayákohtɛ:tye:t 'it might kill people'

Vb. base: vb. rt. *-ahtɛty-* 'travel'; rt. suff. *-et-* 'caus. II' (together, with repet., meaning 'kill')
Asp. suff.: *-Ø* 'punc.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɔɔ-a-* 'opt.'
Prim. pref.: *-s-* 'repet.'

See also **10, 11, 20, 41, 191.**

(514)

852. ʔá:yɔtka:thoʔ 'people might see'

Iden. with **136** except for mod. pref. *ʔaa-* 'opt.'

853. niyɔyaʔtánæ:ækwat 'how frightening it is'

Vb. base: vb. rt. *-nǽækwáht-* 'be frightening, awe-inspiring'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-Ø* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **11, 30, 36.**

(515)

854. hotíto:ækɔh 'they (masc.) are holding it down'

Vb. rt.: *-tóæk-* 'hold down'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *hoti-* 'they (masc.)'

See also **1, 6, 7, 10, 285, 848.**

(516)

See **1, 36, 100, 176, 277, 333, 436.**

(517)

See **1, 3, 36, 89, 226, 227, 619, 675.**

(518)

See **1, 3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.**

(519)

See **1, 10, 11, 647, 648.**

(520)

855. no:tinɔ́ʔɛ:ɛtih 'on which side of their (masc.) heads'

Iden. with **378** except for obj. pref. *-ʹoti-* 'their (masc.)'

See also **3, 7, 10, 11, 20, 30, 36, 41, 376, 377, 671, 676.**

(521)

See **3, 7, 10, 11, 81, 355, 376, 671.**

(522)

See **3, 6, 10, 59, 81, 376, 382.**

(523)

856. to:hathéʔtɔ:ɔk 'he will continue to make it light'

Coll. for *teohathéʔtɔ:ɔk*
Vb. base: vb. rt. *-hathe-* 'be light'; rt. suff. *-ʹʔt-* 'caus. I'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-ʹo-* 'masc.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **3, 10, 36, 59, 81, 93, 170, 590.**

(524)

857. ʔɛthéhtahkwa:k 'he will always use it for coming from'

Vb. base: vb. rt. *-ehta-* 'come from'; rt. suff. *-ʹhkw-* 'inst.'
Asp. suff.: *-Ø-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-h-* 'masc.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-t-* 'cisloc.'
Cf. **384.**

See also **10, 11, 46, 109, 266, 385.**

(525)

858. ʔɛkayasɔ́:ɔk 'it will always be called'

Vb. rt.: *-yas-* 'call'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 3, 7, 10, 11, 398, 671.**

(526)

859. wáiwaye:is 'he does what he is supposed to'

Vb. base iden. with **98.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼa-* 'masc.'
Mod. pref.: *wa-* 'indic.'

See also **1, 6, 7, 30, 81, 89, 380, 381, 574.**

(527)

See **1, 10, 11, 20, 41, 57, 83–85, 671.**

(528)

See **1, 7, 10, 30, 386, 388, 396.**

(529)

860. hehsi:wakɛ́istani:h 'you gave him the responsibility'

Iden. with **392** except for trans. pref. *hehs-* 'you . . . him' (cf. **420**)

861. thaʔakwáiwayɛte:ih 'if we (excl. pl.) were only aware of it'

Vb. base: vb. rt. *-yɛtei-* 'know'; incorp. nn. rt. *-(C)i:wa-* 'matter'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *-ʔakwa-* 'we (excl. pl.)'
Mod. pref.: *-a-* 'indic.' (anomalous before desc. [8.1])
Sec. pref.: *th-* 'contr.'

See also **1, 7, 10, 11, 59, 97, 562, 578.**

(530)

862. ʔɔkwɛ́nɔhtɔʔ 'we (pl.) know'

Vb. rt.: *-(ɛ)nɔ́htɔ-* 'know'
Asp. suff.: *-ʼʔ* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

See also **1, 59, 97, 100, 191, 333, 379.**

(531)

863. ʔoʔtyakwatawɛnye:ʔ 'we (excl. pl.) move about'

Iden. with **116** except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also **2, 6, 10, 11, 81, 89, 93, 390.**

(532)

864. ʔoʔtáiɛ:h 'it is warm'

Vb. rt.: *-aʔtaíɛ-* 'be warm'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

865. haiwayɛ́tahkɔh 'his responsibility'

Iden. with **60** except for subj. pref. *ha-* 'masc.' (cf. **580**)

See also **10, 11, 46, 89, 145.**

(533)

866. ʔoʔwɛnɔtɔ́hɔhtɛ:tiʔ 'they (nonmasc. pl.) flourish'

Vb. base iden. with **391.**
Asp. suff.: *-íʔ* 'punc.'
Subj. pref.: *-wɛn-* 'they (nonmasc. pl.)'
Mod. pref.: *ʔoʔ-* 'indic.'

See also **10, 11, 36, 81, 89, 93, 108, 112, 362, 677, 767.**

(534)

See **1, 3, 10, 59, 97, 333, 389.**

(535)

867. hoiwayeistɔ́:tyeʔs 'he is doing what he should'

Vb. base iden. with **98.**
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʔʔs* 'iter.'
Obj. pref.: *ho-* 'masc.'

868. hehsíɔta:sʔɔh 'you gave him an assignment'

Iden. with **101** except for trans. pref. *hehs-* 'you . . . him' (cf. **423**)

See also **1, 3, 36, 89, 97, 100, 226, 619.**

(536)

See **1, 3, 10, 11, 40, 584.**

(537)

See **3, 10, 11, 30, 36, 42, 109, 159, 263, 316, 585.**

(538)

See **1, 10, 11, 647, 648.**

(539)

See **7, 30, 36, 81, 381, 676.**

(540)

See **7, 10, 11, 36, 109, 279, 676.**

(541)

869. tɛyohathéhse:k 'it will always be light'

Vb. rt.: *-hathe-* 'be light'
Asp. suff.: *-ʼhs-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.' (usual with this rt.)

870. ʔɛswɔ́tɛ:ɔnos 'it will make shade again'

Vb. base: vb. rt. *-atɛ́ɔno-* 'be shady'; rt. suff. *-ʼst-* 'caus. I'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-w-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'
Prim. pref.: *-s-* 'repeat.'

See also **1, 2, 10, 11, 36, 81, 82, 109, 263.**

(542)

871. ʔɛyakoyaʔtáɛʔheʔse:k 'people will always rest', lit. 'their bodies will stop'

Vb. base: vb. rt. *-ʼ(h)ɛ́ʔhe-* 'stop'; rt. suff. *-ʼʔ-* 'inch. I'; incorp. nn. rt. *-yáʔta-* 'body'
Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

872. ʔɛwɔ́tɛ:ɔnos 'it will make shade'

Iden. with **870** except for lack of *-s-* 'repeat.'

See also **3, 7, 10, 11, 20, 41, 84, 671.**

(543)

873. haʔtɛskayɛ́taʔseʔ 'it will return to normal'

Vb. base: vb. rt. *-yɛta-* 'put down, establish'; rt. suff. *-ʼʔs-* 'trans.'
Asp. suff.: *-ɛʔ* 'purp.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Other pref.: *-t-* 'dupl.'; *haʔ-* 'transloc.'

874. yeyá?tayɛtatye? 'people's bodies put down all along'

Vb. base: vb. rt. *-yɛt-* 'put down'; incorp. nn. rt. *-yá?ta-* 'body'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-'?* 'desc.'
Subj. pref.: *ye-* 'fem.'

See also **3, 6, 7, 10, 11, 36, 675.**

(544)

See **1, 6, 10, 11, 52, 57, 337, 671.**

(545)

875. tayakohsɔ́ta?is 'people run into darkness there'

Iden. with **404** except for mod. pref. *-a-* 'indic.'

See also **10, 11, 304, 403.**

(546)

876. ?ɛskǽ:hkwa:a?k 'there will continue to be another orb'

Vb. base: vb. rt. *-(C)æ-* [5.4]; incorp. nn. rt. *-(C)ǽhkwa-* 'sun, moon, orb'
Asp. suff.: *-'?-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-kæ-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'

See also **1, 3, 7, 10, 11, 81, 376, 405, 671.**

(547)

See **3, 10, 11, 59, 176, 408, 409.**

(548)

877. tyakoyakɛ́?ɔh 'people emerged from there'

Vb. base: vb. rt. *-yakɛ-* 'emerge'; rt. suff. *-'?-* 'inch. I'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-yako-* 'fem.'
Prim. pref.: *t-* 'cisloc.'

See also **11, 20, 41, 81, 203, 432, 433.**

(549)

878. ?oiwayeistɔ́:tye?s 'it is performing its obligation'

Vb. base iden. with **98.**
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-'?s* 'iter.'
Obj. pref.: *?o-* 'neut.'

See also **1, 6, 7, 11, 36, 89, 118.**

(550)

879. sɔ:ni:h 'you made it'

Vb. rt.: *-ɔ(:)ni-* 'make'
Asp. suff.: *-h* 'desc.'
Subj. pref.: *s-* '2d pers.'

880. yeyâ?tate? 'she is there'

Iden. with **306** except for subj. pref. *ye-* 'fem.' (cf. **474**)

See also **1, 7, 10, 11, 81, 83, 176.**

(551)

881. nɛyakwaye:ha:k 'how we (excl. pl.) will always do it'

Iden. with **367** except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also **6, 7, 10, 11, 30, 84, 388, 407, 671, 801, 845.**

(552)

882. koiwayeistɔ́:tye?s 'she is performing her obligation'

Iden. with **878** except for obj. pref. *ko-* 'fem.'

See also **1, 7, 10, 11, 36, 89, 118.**

(553)

See **10, 11, 30, 36, 47, 59, 412, 413, 676.**

(554)

See **3, 6, 7, 10, 11, 59, 414, 676.**

(555)

883. nɛyakotkɛistɔ́:tye? 'as people will be moving along'

Iden. with **411** except for obj. pref. *-yako-* 'fem.'

See also **3, 6, 7, 10, 11, 20, 36, 59, 427, 675.**

(556)

See **1, 10, 30, 46, 176, 580.**

(557)

884. wɛnɔ́thɔwi:sas 'the women'

Vb. rt.: *-athɔwis-* 'be a woman' (cf. **655**)
Asp. suff.: *-ás* 'iter.'
Subj. pref.: *wɛn-* 'they (nonmasc. pl.)'

See also **6, 11, 30, 36, 79, 417, 657, 676, 823, 880.**

(558)

885. koti:wahtɛ́tya?tɔh 'she has carried out her responsibility'

Vb. base: vb. rt. *-ahtɛtya-* 'travel, operate'; rt. suff. *-ʼ?t-* 'caus. I'; incorp. nn. rt. *-(C)i:w-* 'matter, responsibility'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ko-* 'fem.'

886. shéiɔta:s?ɔh 'you have given her an assignment'

Iden. with **101** except for trans. pref. *she-* 'you . . . her'

See also **1, 36, 89, 98, 100, 118, 176.**

(559)

See **1, 7, 10, 11, 36, 40, 97, 98, 100, 333, 886.**

(560)

See **1, 3, 36, 89, 226, 227, 578, 619, 675.**

(561)

See **1, 3, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(562)

See **1, 10, 35–37, 751, 808, 817.**

(563)

See **1, 7, 11, 35, 38, 81, 376.**

(564)

887. ?ɛkajistánohkwa:ɔ? 'there will be speckles, stars in it'

Vb. base: vb. rt. *-(C)-* 'put in'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-jista-nóhkwa-* 'speckles'
Asp. suff.: *-ʼ?* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *?ɛ-* 'fut.'

See also **7, 10, 11, 84, 89, 782.**

(565)

See **3, 10, 11, 81, 376, 421.**

(566)

888. ʔɛyakotya?tasyɔnya?táhkɔ:ɔk 'she will continually be clothed in it'

Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-ˊʔta-* 'caus. I', *-ˊhkw-* 'inst.'; incorp. nn. rt. *-asy-* 'clothing'; second incorp. nn. rt. *-yáʔt-* 'body'; *-at-* 'refl.'
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

889. ʔɛyɔtotáhsiʔ 'she will appear'

Vb. base: vb. rt. *-otáhs-* 'bring to light'; *-at-* 'refl.' (together meaning 'appear')
Asp. suff.: *-íʔ* 'punc.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 30, 84, 365, 388, 407.**

(567)

890. ʔoiwakɛ́istɔh 'it is an obligation'

Vb. base iden. with **392** except for lack of *-ni-* 'dat.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *ʔo-* 'neut.'

See also **1, 176, 436.**

(568)

891. hoiwayɛɔnyá:nɔʔ 'he pointed them out'

Vb. base: vb. rt. *-yɛɔnya-* 'point out'; rt. suff. *-ˊ:nɔ-* 'dist.'; incorp. nn. rt. *-(C)i:wa-* 'matter'
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *ho-* 'masc.'

See also **11, 20, 41, 89, 427.**

(569)

892. ʔɛyóhsɛnɔyɛ:tɔ:k 'they will continue to have names'

Iden. with **107** except for obj. pref. *-yo-* 'neut.'

893. ʔɛyojihsɔ́ʔtæ:ʔk 'the stars will continue to be in it'

Vb. base: vb. rt. *-(C)æ-* 'put in'; incorp. nn. rt. *-jihsɔ́ʔta-* [5.4] 'star'
Asp. suff.: *-ˊʔ-* 'desc.'; *-k* 'cont.'
Obj. pref.: *-yo-* 'neut.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 30, 36, 38, 76, 106, 108.**

(570)

See **3, 10, 11, 20, 41, 724.**

(571)

See **6, 7, 10, 117, 176, 203, 428, 432.**

(572)

See **1, 10, 11, 36, 57, 59, 89, 100, 277, 423.**

(573)

See **1, 6, 7, 59, 416.**

(574)

894. ʔɛyoti:nekahsɔ́nyeʔsɛ:k 'they (nonmasc.) will always savor the water'

Iden. with **439** except for addition of *-ek* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **30, 36, 38, 108, 112, 127, 362.**

(575)

895. ʔɛwɔti:nékeha:k 'they (nonmasc. pl.) will always drink'

Vb. rt. *-ʼ*: *neke-* 'drink'
Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 30, 36, 38, 89, 440.**

(576)

896. setéhjiah 'early in the morning'

897. ʔetwatyaʔtákesko? 'we (incl. pl.) arise'

Iden. with **179** except for mod. pref. *ʔe-* 'indic.'

898. teyaɔko:h 'it is wet'

Vb. rt.: *-ɔko-* 'be wet'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-ya-* 'neut.'
Other pref.: *te-* 'dupl.'

899. ʔasté:kwa:h 'outside, outdoors'

ʔasteh 'outside'
Enclitic: *-kwah* 'toward'

See also **1, 7, 10, 11, 89.**

(577)

900. ʔoʔa:yeʔ 'dew'

Nn. rt.: *-ʔaye-* 'dew'
Nn. suff.: *-ˊʔ* 'spl. nn. suff.'
Obj. pref.: *ʔo-* 'neut.'

See also **10, 11, 89, 899.**

(578)

901. watí:neke:haʔ 'they (nonmasc. pl.) drink'

Iden. with **895** except for lack of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

902. kajihsɔʔtáhsi:aʔ 'the stars are standing in array'

Iden. with **421** except for lack of *-k* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **6, 10, 30, 89, 416, 436.**

(579)

See **1, 7, 36, 96, 100, 176, 277, 436.**

(580)

903. kɛɔnyəʔ 'they are in it'

Vb. base: vb. rt. *-(y)-* 'put in'; rt. suff. *-ɔ-* 'dist.', *-nyɔ-* 'double dist.'
Asp. suff.: *-ˊʔ* 'desc.'
Subj. pref.: *kɛ-* 'neut.'

904. kotɛnɔʔkæ:htashɛtáhkɔh 'people use it for measuring'

Iden. with **427** except for lack of *-ak* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **11, 20, 41, 89, 153, 176, 226.**

(581)

See **1, 7, 10, 11, 30, 36, 38, 62, 89, 100, 427.**

(582)

See **1, 3, 30, 36, 89, 100, 118, 226, 277, 436, 619.**

(583)

See **1, 3, 10, 11, 40, 584.**

(584)

See **10, 11, 36, 42, 109, 159, 263, 316, 585.**

(585)

See **1, 2, 7, 30, 43, 586.**

(586)

905. ʔɔkwatɔʔeshɔnyɔ́:tyeʔ 'we (pl.) are being grateful'

Vb. base: vb. rt. *-ɔʔes-* 'gratify'; rt. suff. *-hɔ-* 'dist.'; *-nyɔ-* 'double dist.'; *-at-* 'refl.'
Asp. suff.: *-ʼØ-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *ʔɔkw-* 'we (pl.)'

See also **6, 7, 10, 35, 621, 808.**

(587)

See **1, 7, 10, 11, 20, 59, 89, 464, 465.**

(588)

See **7, 10, 11, 56, 466.**

(589)

See **7, 10, 11, 467–469.**

(590)

See **1, 6, 7, 10, 11, 47, 281, 317, 473, 474.**

(591)

See **10, 36, 42, 47, 322, 479.**

(592)

906. hotɔ́hɔhtɛ:tyɔ:h 'his life went on'

Vb. base: vb. rt. *-ahtɛty-* 'travel, move on'; incorp. nn. rt. *-ɔh-* 'life'; *-at-* 'refl.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *ho-* 'masc.'

See also **30, 36, 46, 47.**

(593)

See **30, 36, 46, 47, 81, 93, 475.**

(594)

907. hatɔisyɔ́hkwaʔ 'he asks, prays, hopes'

Vb. base: vb. rt. *-ɔisyɔ́hkw-* 'persist'; *-at-* 'refl.' (cf. **530**)
Asp. suff.: *-áʔ* 'iter.'
Subj. pref.: *h-* 'masc.'

See also **1, 7, 10, 11, 89.**

(595)

See **10, 11, 46, 477.**

(596)

908. hoʔníkɔɛʔ 'his mind'

Iden. with **75** except for obj. pref. *ho-* 'masc.'

See also **1, 2, 6, 7, 35, 42, 47.**

(597)

909. shakó́tka?wɛh 'he left people'

Iden. with **127** except for trans. pref. *shako-* 'he . . . people'

See also **11, 20, 41, 89, 399, 485.**

(598)

See **10, 11, 49, 274, 486–488.**

(599)

910. thiyotye:ɛh with **kwa?** 'it was not as it should be'

Vb. base: vb. rt. *-ye-* 'do'; *-at-* 'refl.'
Asp. suff.: *-éh* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Sec. pref.: *thi-* 'contr.'

See also **191, 542.**

(600)

911. to?ó́iwato:kɛ:h 'it's not a straight matter, it might be better'

Coll. for *te?ó́iwato:kɛ:h*
Vb. base: vb. rt. *-tokɛ-* 'be straight'; incorp. nn. rt. *-(C)í:wa-* 'matter'
Asp. suff.: *-h* 'desc.'
Obj. pref.: *-?o-* 'neut.'
Other pref.: *te-* 'neg.'

912. ?ɔ:takyɔ́?tak 'I might use it for entering'

Vb. base: vb. rt. *-yɔ-* 'enter'; rt. suff. *-ʹ?ta-* 'caus. I', *-ʹhkw-* 'inst.'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *?ɔɔ-a-* 'opt.'
Prim. pref.: *-t-* 'cisloc.'

913. ?ɔ:sakhé:owi? 'I might repeat it to them'

Vb. rt.: *-ʹ(hy)owi-* 'tell'
Asp. suff.: *-ʹ?* 'punc.'
Trans. pref.: *-khe-* 'I . . . them'
Mod. pref.: *?ɔɔ-a-* 'opt.'
Prim. pref.: *-s-* 'repet.'

914. kheyátka?wɛh 'I left them'

Iden. with **127** except for trans. pref. *khey-* 'I . . . them' (cf. **910**)

See also **1–3, 6, 10, 11, 20, 42, 818.**

(601)

915. hɔkweh 'man, male person'

Nn. rt.: *-ɔkwe-* 'person'
Nn. suff.: *-ʹh* 'spl. nn. suff.'
Subj. pref.: *h-* 'masc.'

916. thakí:wayɛ:ni:h 'he is concentrating on me'

Vb. base: vb. rt. *-yɛ-* 'put down, establish'; rt. suff. *-ni-* 'dat.'; incorp. nn. rt. *-(C)t:wa-* 'matter'
Asp. suff.: *-h* 'desc.'
Trans. pref.: *-hak-* 'he . . . me'
Prim. pref.: *t-* 'cisloc.'

See also **30, 91, 92.**

(602)

See **1, 2, 6, 7, 30, 299, 456, 461, 490.**

(603)

917. hɔwɔowíatye:ʔ 'they were telling him'

Vb. rt.: *-ʼ(hy)owi-* 'tell'
Asp. suff.: *-ʼØ-* 'desc.'; *-atye-* 'prog.'; *-Ø-* 'desc.'; *-ʔ* 'past'
Trans. pref.: *hɔwɔ-* 'they . . . him'

See also **7, 10, 492–494.**

(604)

918. tyonɔ́hsate:kɛh 'Cornplanter village', lit. 'burnt house there'

Vb. base: vb. rt. *-atek-* 'burn'; incorp. nn. rt. *-nɔ́hs-* 'house'
Asp. suff.: *-ɛ́h* 'desc.'
Obj. pref.: *-yo-* 'neut.'
Prim. pref.: *t-* 'cisloc.'

919. tá:hsawɛʔ 'he began there'

Vb. rt.: *-ahsaw-* 'begin'
Asp. suff.: *-ɛ́ʔ* 'punc.'
Subj. pref.: *-ʼØ-* 'masc.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

920. naʔoʔt 'such, such things'
See also **7, 10, 36, 42, 499, 917.**

(605)

See **11, 36, 497, 498.**

(606)

921. taohtɛtyɔ́:tyeʔ 'he traveled on (in this direction)'

Vb. rt.: *-ahtɛty-* 'travel'
Asp. suff.: *-ɔ́-* 'desc.'; *-atye-* 'prog.'; *-ʼʔ* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

922. ka:oʔ 'this way'

923. nithawe:nɔ:h 'how he came'

Vb. base: vb. rt. *-e-* 'go'; rt. suff. *-n-* 'direct.'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *-haw-* 'masc.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *ni-* 'part.'

See also **1, 7, 10, 11, 89.**

(607)

924. nɔkhoh 'here'

925. héohtɛtyɔ:h 'he went, came from'

Vb. rt. *-ahtɛty-* 'travel, go'
Asp. suff.: *-ɔh* 'desc.'
Obj. pref.: *-ʼo-* 'masc.'
Other pref.: *he-* 'transloc.'

See also **6, 7, 59, 89, 565.**

(608)

See **1, 10, 11, 57, 89, 96, 389.**

(609)

926. ye:i? 'six'

927. ska:e? 'in the ten series'

See also **6, 7, 11, 249.**

(610)

928. waɛɔyákɛ?tak 'he labored'

Vb. base: vb. rt. *-(y)ɔ:yakɛ́?ta-* 'force to labor'; rt. suff.: *-ʼhkw-* 'inst.'
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-ʼɛ-* 'masc.'
Mod. pref.: *wa-* 'indic.'

929. shako:wíatye?s 'he is telling people'

Vb. rt.: *-ʼ(hy)owi-* 'tell'
Asp. suff.: *-ʼØ-* 'desc.'; *-atye-* 'prog.'; *-ʼ?s* 'iter.'
Trans. pref.: *shako-* 'he . . . people'

930. shakónɔkshɔ? 'his kinsmen'

Vb. rt.: *-nɔk-* 'be related'
Asp. suff.: *-Ø-* 'desc.'
Trans. pref.: *shako-* 'he . . . people'
Attr. suff.: *-shɔ́?* 'plur.'

See also **10, 11, 35, 36, 42, 463.**

(611)

931. kanɔktiyó?keh 'at the good place, Onondaga Reservation'

Vb. rt.: *-iyo-* 'be good'; incorp. nn. rt. *-nɔkt-* 'place, area, bed'
Nn. suff.: *-ˊ?kéh* 'ext. loc.' [26.4]
Subj. pref.: *ka-* 'neut.'

932. heoya?tyénɛ?ɔh 'he collapsed there'

Vb. base: vb. rt. *-yenɛ-* 'fall'; rt. suff. *-ˊ?-* 'inch. I'; incorp. nn. rt. *-yá?t-* 'body'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ˊØ-* 'masc.'
Other pref.: *he-* 'transloc.'

See also **1, 6, 7, 10, 11.**

(612)

See **1, 7, 96, 97, 389.**

(613)

933. jɔkwatyɛ́:?tahkɔh 'we (pl.) still use it'

Iden. with **90** except for addition of prim. pref. [*j*]- 'repet.'

934. tethotwɛnɛ́htɔh 'he caused his words to fall here'

Vb. base: vb. rt. *-ɛ-* 'fall'; rt. suff. *-ˊht-* 'caus. I'; incorp. nn. rt. *-wɛn-* 'word'; *-at-* 'refl.'
Asp. suff.: *-ɔ́h* 'desc.'
Obj. pref.: *-ho-* 'masc.'
Prim. pref.: *-t-* 'cisloc.'
Other pref.: *te-* 'dupl.'

See also **7, 10, 11, 35.**

(614)

See **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 494, 506, 507.**

(615)

See **1, 7, 35–38.**

(616)

See **3, 10, 11, 221, 299, 355.**

(617)

See **7, 10, 11, 15, 20, 30, 442.**

(618)

935. ʔoʔtyótɔɛjine:hsɔ:ʔ 'people cross the earth (at various times)'

Vb. base: vb. rt. *-ine-* 'go, proceed', here 'cross'; rt. suff. *-hsɔ-* 'dist.'; incorp. nn. rt. *-ɔ́ɛj-* 'earth'; *-at-* 'refl.' (usual with this vb. rt.)
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-y[ɔ]-* 'fem.'
Mod. pref.: *ʔoʔ-* 'indic.'
Other pref.: *-t-* 'dupl.'

See also **116.**

(619)

See **7, 10, 11, 81, 446–448.**

(620)

936. taʔa:kakwe:niʔ 'it might be impossible'

Coll. for *teʔa:kakwe:niʔ*
Vb. rt.: *-kweny-* 'be possible'
Asp. suff.: *-íʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ʔaa-* 'opt.'
Other pref.: *te-* 'neg.'

937. koyaʔtoskáʔah 'people alone'

Iden. with **444** except for obj. pref. *ko-* 'fem.'

938. ta:yakotawɛnyé:ak 'people might continue to move about'

Iden. with **577** except for mod. pref. *-aa-* 'opt.'

See also **7, 10, 11, 49.**

(621)

See **10, 11, 20, 41, 59, 191, 450, 452.**

(622)

939. ʔɛkatɛhɔ́ʔshɛ:ʔ 'I shall have help'

Vb. base iden. with **355.**
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 7, 10, 11, 38, 221, 299, 442.**

(623)

940. hakɔiwakɛ́istani:h 'he gave them the responsibility'

Iden. with **392** except for trans. pref. *hakɔ-* 'he . . . them'

941. hɔwɛnɔtkáɛɔʔ 'they watch them'

Vb. rt.: *-atkáɛɔ-* 'watch'
Asp. suff.: *-ʔ́ʔ* 'desc.'
Trans. pref.: *hɔwɛn-* 'they . . . them'

942. tɛyɔ́khisnye:k 'they will continue to look after us'

Iden. with **458** except for trans. pref. *-yɔkhi-* 'they . . . us'

See also **1, 10, 11, 15, 30, 36, 108, 176, 456.**

(624)

See **1, 10, 30, 36, 96, 100, 118, 176, 277, 436.**

(625)

943. ʔɛtwáka?ɛ:yɔ:? 'we (incl. pl.) shall notice it'

Vb. rt.: *-ka?ɛyɔ-* 'notice'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

944. ʔatyéɔshæ? 'accident'

Nn. base: vb. rt. *ʔatyeɔ-* 'happen accidentally'; *-shæ-* 'nom.'
Nn. suff.: *-ˊʔ* 'spl. nn. suff.'

See also **10, 11, 89, 124, 453.**

(626)

945. teyókɛshɔ? 'it is between (several things)'

Vb. rt.: *-okɛ-* 'be between'
Asp. suff.: *-Ø-* 'desc.'
Subj. pref.: *-y-* 'neut.'
Other pref.: *te-* 'dupl.'
Attr. suff.: *-shɔ́ʔ* 'plur.'

946. hwa?ɔkhí:atye? 'they are taking us', with **945** 'leading us'

Vb. rt.: *-ˊ(h)a-* 'take'
Asp. suff.: *-ˊØ-* 'desc.'; *-atye-* 'prog.'; *-ˊʔ* 'desc.'
Trans. pref.: *-ʔɔkhi-* 'they . . . us'
Mod. pref.: *-wa-* 'indic.'
Other pref.: *h-* 'transloc.'

947. ʔaetwɛnɔ́htɔnyɔ:? 'we (incl. pl.) ought to think'

Iden. with **69** except for asp. suff. *-ʔ* 'punc.' and addition of mod. pref. *ʔae-* 'opt.'

See also **1, 10, 11, 27, 91, 92, 95.**

(627)

See **1, 6, 7, 36, 61, 62, 100, 277, 423.**

(628)

See **1, 3, 89, 97, 117, 226, 227, 619.**

(629)

See **1, 3, 10, 11, 30, 36, 109, 159, 191, 263, 316, 584, 585.**

(630)

See **1, 10, 11, 20, 38, 40, 116, 118, 515, 751, 817.**

(631)

See **30, 170, 422, 481, 513.**

(632)

948. nikáːwiʔs 'where it brings it'

Vb. rt.: *-ˊ(h)awi-* 'carry, bring'
Asp. suff.: *-ˊʔs* 'iter.'
Subj. pref.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

949. hetwaːyɔʔ 'we (incl. pl.) have arrived there'

Vb. rt.: *-yɔ-* 'arrive'
Asp. suff.: *-ˊʔ* 'desc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Other pref.: *he-* 'transloc.'

See also **1, 2, 6, 7, 10, 36, 103, 183.**

(633)

See **3, 6, 7, 11, 15, 20, 38, 510, 587.**

(634)

See **6, 11, 30, 67, 377, 508, 509.**

(635)

950. ʔɛyɔ́tɔʔeːshɔːʔ 'people will repeatedly be grateful'

Iden. with **135** except for lack of *-nyɔ-* 'double dist.'

See also **3, 6, 11, 15, 510, 516.**

(636)

951. ʔɛyakothyówiːak 'people will continue to tell about it'

Vb. base: *-at-hyowi-* 'tell about' (cf. **85**)
Asp. suff.: *-ˊØ-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **10, 11, 36, 170, 191, 587.**

(637)

952. ʔetwáiwayeːis 'we (incl. pl.) do as we should'

Iden. with **690** except for subj. pref. *-twa-* 'we (incl. pl.)'

953. swe?ɔh 'you (pl.) decided'

Iden. with **38** except for obj. pref. *sw-* 'you (pl.)' (cf. **671**)

954. hetwawɛnɔkwe:kɔh 'all our (incl. pl.) words'

Iden. with **534** except for subj. pref. *-twa-* 'our (incl. pl.)'

See also **1, 7, 11, 30, 67, 533.**

(638)

955. ?etwáthyo:wi? 'we (incl. pl.) told about it'

Vb. base: *-at-hyowi-* 'tell about' (cf. **85**)
Asp. suff.: *-'?* 'punc.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *?e-* 'indic.'

956. nyo:yɛno?tɛ?hé?ɔh 'what he created'

Coll. for **808.**

957. ?atwɛnɔta:kshæ? 'hope'

Nn. base: vb. rt. *-tak-* (occurs only in this word); incorp. nn. rt. *-wɛnɔ-* 'voice, word'; *?at-* 'refl.'; *-shæ-* 'nom.'
Nn. suff.: *-'?* 'spl. nn. suff.'

See also **10, 191, 512, 583.**

(639)

See **1, 43, 66, 191, 217.**

(640)

See **10, 11, 27, 30, 69, 298, 564.**

(641)

See **1, 3, 6, 7, 10, 11, 35, 36, 70, 71, 74, 75, 102, 103, 506, 524.**

(642)

See **1–4, 30, 952.**

(643)

See **11, 30, 67, 533, 953, 954.**

(644)

958. ha?tékya?ti:h 'I myself'

Vb. stem iden. with **32.**
Subj. pref.: *-k-* '1st pers.'
Other pref.: *-te-* 'dupl.'; *ha?-* 'transloc.'

959. katʌ́ʔeshɔ:nyɔh 'I am grateful'

Vb. base iden. with **135.**
Asp. suff.: *-ʼh* 'iter.'
Subj. pref.: *k-* '1st pers.'

960. kɛnɔ̃htɔnyɔh 'I think'

Iden. with 28 except for subj. pref. *k-* '1st pers.'

See also **1, 10, 11, 27, 30, 36, 67, 738.**

(645)

961. ʔeswe:ʔ 'you (pl.) decided'

Vb. rt.: *-e-* 'decide'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-sw-* 'you (pl.)'
Mod. pref.: *ʔe-* 'indic.'

962. tɛktaʔt 'I shall stand up'

Vb. base: vb. rt. *-ta-* 'stand'; rt. suff. *-ʼʔ-* 'inch. I'
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-k-* '1st pers.'
Mod. pref.: *-ɛ-* 'fut.'
Other pref.: *t-* 'dupl.'

See also **6, 30, 36, 67, 590.**

(646)

See **81, 84, 814.**

(647)

See **6, 512, 533, 954.**

(648)

963. tekwánɔ:ɔnyɔh 'I thank you (pl.)'

Vb. rt.: *-nɔ́ɔnyɔ-* 'thank'
Asp. suff.: *-ʼh* 'iter.'
Trans. pref.: *-kwa-* 'I . . . you (pl.)'
Other pref.: *te-* 'dupl.'

964. swǽ:ʔseshɛʔ 'you (pl.) are in opposite moieties'

Vb. stem iden. with **531** (*-ææʔse-* except after *n*)
Obj. pref.: *sw-* 'you (pl.)'

965. swatí:ɔt 'you (pl.) Faith Keepers'

Iden. with **532** except for obj. pref. *sw-* 'you (pl.)'

See also **1, 3, 6, 11, 30, 36, 533–535, 961.**

(649)

966. jǽ:ʔseshɛʔ 'you (du.) are in opposite moieties'

Iden. with **964** except for obj. pref. *j-* 'you (du.)'

967. kaɛnɔʔ 'song'

Nn. rt.: -(*C*)*ɛnɔ*- 'song'
Nn. suff.: -*ˊʔ* 'spl. nn. suff.'
Subj. pref.: *ka*- 'neut.'

See also **1–3, 30, 60.**

(650)

See **6, 7, 10, 11, 35, 58, 76.**

(651)

968. shɔkwayaʔtæ:kwáɔʔ 'he chose several of us (pl.)'

Vb. base: vb. rt. -(*C*)*æ*- 'put in'; rt. suff. -*kwa*- 'oppos. I', -*ˊɔ*- 'dist. I'; incorp. nn. rt. -*yáʔta*- 'body'
Asp. suff.: -*ˊʔ* 'desc.'
Trans. pref.: *shɔkwa*- 'he . . . us (pl.)'

969. ʔɛyɔkwayɛʔhɛʔɔ́:ɔk 'we (pl.) shall continue to learn'

Vb. base: vb. rt. -*yɛ*(*C*)- 'know'; rt. suff. -*ˊʔhéʔ*- 'inch. I'
Asp. suff.: -*ɔ́*- 'desc.'; -*ak* 'cont.'
Obj. pref.: -*yɔkwa*- 'we (pl.)'
Mod. pref.: *ʔɛ*- 'fut.'

See also **11, 15, 42, 67, 422, 481.**

(652)

970. jiɛnɔkwe:nyɔ:h 'you (du.) are able to do the songs'

Vb. base: vb. rt. -*kweny*- 'be able'; incorp. nn. rt. -(*C*)*ɛnɔ*- 'song'
Asp. suff.: -*ɔh* 'desc.'
Subj. pref.: *ji*- 'you (du.)'

971. nikaɛnóʔtɛ:h 'the kind of songs they are'

Vb. base: vb. rt. -*óʔtɛ*- 'be of a certain kind'; incorp. nn. rt. -(*C*)*ɛn*- 'song'
Asp. suff.: -*h* 'desc.'
Subj. pref.: -*ka*- 'neut.'
Sec. pref.: *ni*- 'part.'

See also **1, 30, 233, 767, 811, 966.**

(653)

972. ʔesní:wayɛ:is 'you (du.) did as you should'

Iden. with **690** except for subj. pref. -*sni*- 'you (du.)'

973. teʔkanó:ɔʔ 'it is not difficult', here 'you didn't make it difficult'

Vb. rt.: -*noɔ*- 'be difficult'
Asp. suff.: -*ˊɔ́ʔ* 'iter.'
Subj. pref.: -*ka*- 'neut.'
Other pref.: *teʔ*- 'neg.'

974. wa?etsiyɛ?nyata:t 'they extended their hands to you (nonsg.)'

Vb. base: vb. rt. *-t-* 'be in place'; rt. suff. *-at-* 'caus. II'; incorp. nn. rt. *-?nya-* 'hand'; *-ɛ-* 'refl.'
Asp. suff.: *-Ø* 'punc.'
Trans. pref.: *-?etsiy-* 'they . . . you (nonsg.)'
Mod. pref.: *wa-* 'indic.'

See also **1, 10, 11, 49, 84.**

(654)

See **1, 3, 10, 11, 40, 698.**

(655)

975. wa?étsiejɛɔnyɔ:? 'they encourage you (nonsg.)'

Vb. base: vb. rt. *-'(h)ejɛɔ-* 'encourage'; rt. suff. *-nyɔ-* 'dist.'
Asp. suff.: *-?* 'punc.'
Trans. pref.: *-?etsi-* 'they . . . you (nonsg.)'
Mod. pref.: *wa-* 'indic.'

976. nɔ:yo?téɔtye? 'how it might be'

Vb. rt.: *-ó?tɛ-* 'be a certain way'
Asp. suff.: *-'Ø-* 'desc.'; *-atye-* 'prog.'; *-'?* 'desc.'
Subj. pref.: *-y-* 'neut.'
Mod. pef.: *-aa-* 'opt.'
Sec. pref.: *n-* 'part.'

977. ji?níkɔɛ? 'your (du.) minds'

Iden. with **75** except for obj. pref. *ji-* 'your (du.)'

978. nɛsháti?nyatatye? 'how they will be extending their hands'

Vb. base: *-t-* 'be in place'; incorp. nn. rt. *-?nya-* 'hand'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-'?* 'desc.'
Subj. pref.: *-hati-* 'they (masc. pl.)'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Sec. pref.: *n-* 'part.'

979. jiyá?tate? 'your (du.) bodies are present'

Iden. with **306** except for subj. pref. *ji-* 'your (du.)'

See also **6, 10, 11, 30, 36, 40, 52, 336, 498, 557, 973.**

(656)

980. hoiwihsá?hɔ? 'the things he completed'

Vb. base: vb. rt. *-ihsá?-* 'complete'; rt. suff. *-hɔ-* 'dist.'; incorp. nn. rt. *-(C)i:w-* 'matter'
Asp. suff.: *-'?* 'desc.'
Obj. pref.: *ho-* 'masc.'

981. sakáiwayɛta:the?t 'it becomes your responsibility again'

Vb. base: vb. rt. *-yɛta-* 'establish'; rt. suff. *-t-* 'caus. II', *-hé?-* 'inch. I'; incorp. nn. rt. *-(C)i:wa-* 'matter'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-a-* 'indic.'
Prim. pref.: *s-* 'repet.'

982. tó:ti?kwah 'however many'

983. nɛskaɛnɔ́ke?he?t 'how many songs there will still be'

Vb. base: *-ake-* 'be separate entities'; rt. suff. *-'?hé?-* 'inch. I'; incorp. nn. rt. *-(C)ɛn-* 'song'
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɛ-* 'fut.'
Prim. pref.: *-s-* 'repet.'
Sec. pref.: *n-* 'part.'

984. netwátkwe:ni? 'as much as we (incl. pl.) are able'

Vb. base: vb. rt. *-kweny-* 'be able'; *-at-* 'refl.'
Asp. suff.: *-i?* 'punc.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *-e-* 'indic.'
Sec. pref.: *n-* 'part.'

985. tetwawɛni:tkɛ?t 'we (incl. pl.) speak'

Vb. base iden. with **621.**
Asp. suff.: *-t* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *-e-* 'indic.'
Prim. pref.: *t-* 'cisloc.'

See also **1–3, 6, 7, 10, 11, 35, 36, 74, 75, 108, 198, 751, 767.**

Excerpts

(657)

986. ?oyé?kwa?ɔ:weh 'native tobacco, Indian tobacco'

Vb. base: vb. rt. *-?ɔ(:)we-* 'be native'; incorp. nn. rt. *-yé?kwa-* 'tobacco'
Asp. suff.: *-'h* 'desc.'
Obj. pref.: *?o-* 'neut.'

987. wa?akwatyǽ:?tak 'we (excl. pl.) use it'

Vb. base iden. with **90.**
Asp. suff.: *-Ø* 'punc.'
Subj. pref.: *-?akw-* 'we (excl. pl.)'
Mod. pref.: *wa-* 'indic.'

See also **1, 3, 10, 11, 205.**

(658)

See **1, 6, 7, 10, 11, 30, 74, 81, 104, 145, 323, 329, 670.**

(659)

988. ʔoʔkáyɛʔkweotɛʔ 'the smoke rises'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-yéʔkwa(æ)-* [14.4] 'smoke'
Asp. suff.: *-éʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *ʔoʔ-* 'indic.'

See also **1, 3, 10, 11, 205, 986.**

(660)

See **10, 11, 30, 109, 191, 316, 584.**

(661)

989. nɔ:taka:te:k 'it might continue to be at such a level'

Vb. rt.: *-te-* 'be in place'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-ɔɔ-a-* 'opt.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *n-* 'part.'

990. nɔ:yɔkwaʔnikɔiyostahkɔ́:ɔk 'we (pl.) might be content'

Vb. base iden. with **175.**
Asp. suff.: *-ɔ́-* 'desc.'; *-ak* 'cont.'
Obj. pref.: *-yɔkwa-* 'we (pl.)'
Mod. pref.: *-aa-* 'opt.'
Sec. pref.: *n-* 'part.'

See also **6, 11, 42, 145, 191.**

(662)

991. ʔakwɛ́nɔhtɔ:nyɔh 'we (excl. pl.) think'

Iden. with **28** except for subj. pref. *ʔakw-* 'we (excl. pl.)'

See also **6, 11, 27, 30, 36, 95, 145, 191, 354.**

(663)

See **1, 3, 6, 7, 11, 59, 74, 109, 191, 316, 336, 498, 584, 670.**

(664)

See **1, 2, 7, 10, 35–38, 76, 82, 89, 819.**

(665)

See **1–3, 6, 7, 10, 11, 49, 191, 316, 317, 443.**

(666)

992. ʔɛkésyɔ:niʔ 'I shall make it'

Vb. rt.: *-ˊsyɔ(:)ni-* 'make, fix, prepare'
Asp. suff.: *-iʔ* 'punc.'
Subj. pref.: *-ke-* '1st pers.'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 7, 10, 11, 81, 82, 193, 317.**

(667)

See **1, 6, 7, 10, 11, 322–328.**

(668)

993. ʔotatɔ:ni:h 'it forms'

Iden. with **329** except for lack of prim. pref. *t-* 'cisloc.'

See also **1, 2, 6, 11, 15, 16, 27, 69, 145.**

(669)

See **6, 11, 15, 38, 46, 74, 145, 175, 191, 330, 331, 459.**

(670)

See **1, 2, 9, 12, 205, 296.**

(671)

See **7, 10, 11, 42, 136, 332–334, 498.**

(672)

See **6, 10, 52, 81, 193, 337, 341, 448.**

(673)

994. ʔɛkaiwáhtɔʔt 'it will destroy'

Iden. with **349** except for mod. pref. *ʔɛ-* 'fut.'

995. koʔníkɔ:iyo:h 'people are content'

Iden. with **350** except for obj. pref. *ko-* 'fem.'

996. kokwé:ɔnyɔʔ 'people's property, the spots where people are'

Vb. base: vb. rt. *-kwé-* 'be in a particular spot'; rt. suff. *-ɔ-* 'dist.'; *-nyɔ-* 'double dist.'
Asp. suff.: *-ˊʔ* 'desc.'
Obj. pref.: *ko-* 'fem.'
Cf. **837.**

997. niyɔkwaʔníkoʔtɛ:h 'the way our (pl.) minds are'

Iden. with **463** except for obj. pref. *-yɔkwa-* 'our (pl.)'

See also **1, 6, 7, 10, 11, 42, 46, 81, 93, 333, 343, 344.**

(674)

998. ʔɛtwátkathoʔ 'we (incl. pl.) will see it'

Vb. rt.: *-atkathw-* 'see'
Asp. suff.: *-óʔ* 'punc.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

999. nɔʔtkakɛ:se:ʔ 'how it scrapes'

Vb. rt.: *-kɛse-* 'scrape'
Asp. suff.: *-ʔ* 'punc.'
Subj. pref.: *-ka-* 'neut.'
Mod. pref.: *-aʔ-* 'indic.'
Sec. pref.: *n-* 'part.'
Other pref.: *-t-* 'dupl.'

See also **1, 2, 6, 7, 9–12, 89, 343, 346, 348, 454, 472, 996.**

(675)

1000. taʔaetwakwe:niʔ 'we (incl. pl.) might not be able'

Coll. for *teʔaetwakwe:niʔ*
Vb. rt.: *-kweny-* 'be able'
Asp. suff.: *-tʔ* 'punc.'
Subj. pref.: *-twa-* 'we (incl. pl.)'
Mod. pref.: *-ʔae-* 'opt.'
Other pref.: *te-* 'neg.'

1001. ʔáetwatka:thoʔ 'we (incl. pl.) might see it'

Iden. with **998** except for mod. pref. *ʔae-* 'opt.'

1002. nɔ́:yoʔha:stɛh 'how strong it might become'

Iden. with **341** except for mod. pref. *-aa-* 'opt.'

1003. takæ:wɛ:nye:ʔ 'the wind stirs there'

Iden. with **353** except for lack of *-t-* 'dupl.' and addition of *t-* 'cisloc.'

1004. na:yɔkwatowe:htak 'how it might harm us (pl.)'

Vb. stem iden. with **345.**
Obj. pref.: *-yɔkwa-* 'us (pl.)'
Mod. pref.: *-aa-* 'opt.'
Sec. pref.: *n-* 'part.'

See also **1, 7, 11, 36, 42, 49, 67, 118, 226, 835.**

(676)

1005. ʔɛtwatɔʔéshɔnyɔ:k 'we (incl. pl.) shall continue to be grateful'

Vb. base: vb. rt. *-ɔʔes-* 'gratify'; rt. suff. *-hɔ-* 'dist.', *-nyɔ-* 'double dist.'; *-at-* 'refl.'
Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 6, 7, 11, 27, 42, 61, 62, 67, 69, 191.**

(677)

1006. tyotá?eɔɔh 'it is covered with a veil there'

Iden. with **323** except for addition of prim. pref. *t-* 'cisloc.'

See also **1, 3, 6, 7, 11, 30, 70, 74, 75, 192, 104, 145.**

(678)

See **1, 2, 7, 38.**

(679)

See **10, 11, 30, 36, 93, 318.**

(680)

1007. nɛtka:te:k 'how much will continue to be present there, how strong it will be'

Iden. with **331** except for addition of *-k* 'cont.' and of mod. pref. *-ɛ-* 'fut.'

See also **6, 46, 191.**

(681)

1008. tha:yakótowe:htak 'it won't harm people'

Vb. base iden. with **345.**
Asp. suff.: *-Ø* 'impv.' [25.4]
Obj. pref.: *-yako-* 'fem.'
Mod. pref.: *-aa-* 'opt.'
Sec. pref.: *th-* 'contr.'

See also **42, 95, 473.**

(682)

See **1, 6, 47, 59.**

(683)

1009. tewáktatye? 'it is near all along', here 'surrounding us'

Vb. rt.: *-akt-* 'be near'
Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʼ?* 'desc.'
Subj. pref.: *-w-* 'neut.'
Other pref.: *te-* 'dupl.'

See also **30.**

(684)

1010. nitwáte?ha:stɔ? 'how strong things are there'

Vb. base: vb. rt. *-?hast-* 'be strong'; rt. suff. *-ɔ-* 'dist.'; *-ate-* 'refl.'
Asp. suff.: *-ʼ?* 'desc.'
Subj. pref.: *-w-* 'neut.'
Prim. pref.: *-t-* 'cisloc.'
Sec. pref.: *ni-* 'part.'

See also **1, 6, 59, 840.**

(685)

See **6, 11, 20, 42, 345.**

(686)

See **601, 602.**

(687)

1011. ʔɔkwákwɛ:ɛʔ 'our (pl.) spots' (cf. **837**)

Vb. rt.: *-kwéɛ-* 'be in a particular spot'
Asp. suff.: *-ʔ* 'desc.'
Obj. pref.: *ʔɔkwa-* 'our (pl.)'

1012. tyɔkwéʔɔ:weh 'we (incl. pl.) Indians'

Iden. with **830** except for subj. pref. *ty-* 'we (incl. pl.)'

See also **6, 30, 57, 81.**

(688)

1013. thikɛɔh 'less'

1014. ʔaikɛ:h with **1013** 'to a lesser degree'

1015. nikáyɛtha? 'how it strikes'

Vb. rt.: *-yéht-* 'strike'
Asp. suff.: *-há?* 'iter.'
Subj. prof.: *-ka-* 'neut.'
Sec. pref.: *ni-* 'part.'

See also **1, 6, 11, 36, 42, 145, 354, 840.**

(689)

1016. ʔóiwaʔ 'thing, matter'

Nn. rt.: *-(C)i:wa-* 'matter'
Nn. suff.: *-ʔ* 'spl. nn. suff.'
Obj. pref.: *ʔo-* 'neut.'

See also **1, 3, 10, 205.**

(690)

See **7, 10–12, 46, 89.**

(691)

1017. twatatɔ:nih 'it forms there'

Iden. with **329** except for subj. pref. *-w-* 'neut.'

See also **30, 36, 42, 81, 145.**

(692)

See **7, 10, 11, 233, 323.**

(693)

See **1, 6, 36, 42, 145, 329, 448.**

(694)

1018. ʔɛtwatyɛ:nɔ:niʔ 'we (incl. pl.) shall do it properly'

Vb. stem iden. with **102.**
Subj. pref.: *-tw-* 'we (incl. pl.)'
Mod. pref.: *ʔɛ-* 'fut.'

See also **1, 10, 11, 75.**

(695)

1019. ʔoʔtitwanɔ́:nyɔ:ʔ 'we (incl. pl.) thank'

Iden. with **104** except for subj. pref. *-twa-* 'we (incl. pl.)'

See also **1, 2, 10, 30, 36, 74, 75, 81, 145, 448, 997.**

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RECORDED VERSIONS OF THE THANKSGIVING RITUALS

The following is an attempt to cite all published, manuscript, and tape recorded versions of the Thanksgiving Speech, Thanksgiving Dance, and Tobacco Invocation. Reasonably complete summaries of the items in the Thanksgiving sequence are included. The dates refer to the year of performance, not of publication. The collector is given in parentheses. All tapes will ultimately be deposited in the New York State Museum, Albany, with copies in the Bureau of American Ethnology.

ALLEGANY RESERVATION.

1940. Thanksgiving speech by Sherman Redeye. MS., Seneca and English (Fenton).

1945. Thanksgiving speech by Albert Jones. Disc recording in Library of Congress, Archives of American Folk Song, No. 8080 (Fenton).

1947. Thanksgiving dance by Chauncey Johnny John and Albert Jones. Seneca and English (abbreviated). Published disc recording. In Fenton, 1947, pp. 6–10.

1948. Thanksgiving speech by Sherman Redeye. Tape (Fenton).

1949 a. Tobacco invocation from Green Corn Ceremony by Sherman Redeye. Tape (Fenton).

1949 b. Tobacco invocation from New Year's Ceremony by Sherman Redeye. Tape (Fenton).

CATTARAUGUS RESERVATION.

Ca. 1860. Tobacco invocation by Silverheels. English summary. In Caswell, 1892, pp. 219–220.

1896. Thanksgiving dance. MS., Seneca and English (Hewitt). Bur. Amer. Ethnol. Archives No. 2315.

1906 a. Thanksgiving dance. English. In Parker, 1913, pp. 94–100.

1906 b. Tobacco invocation. English. In Parker, 1913, pp. 85–94.

1956. Thanksgiving speech by Solon Jones. Tape (Chafe). See pp. 142–145.

TONAWANDA RESERVATION.

Before 1851. Tobacco invocation. English. In Morgan, 1901, vol. 1, pp. 210–1133. Copied in Converse, 1930, vol. 7, pp. 78–80.

1959 a. Thanksgiving dance by Corbett Sundown. Tape (Chafe). Transcribed in full in this work.

1959 b. Thanksgiving speech by Corbett Sundown. Tape (Chafe). Transcribed in full in this work.

1959 c. Thanksgiving speech by Corbett Sundown. Tape (Chafe). See pp. 140–143.

1960. Tobacco invocation by Corbett Sundown. Tape (Chafe). See pp. 140–141.

GRAND RIVER RESERVE.

Before 1885. Tobacco invocation by George Buck, Onondaga. English summary. In Hale, 1885, pp. 10–12.

1900. Thanksgiving speech by John Arthur Gibson. Onondaga and English. In Hewitt, 1928, pp. 568–570.

1930's. Thanksgiving sequence used by Alexander General, Sour Springs Cayuga. Terminology in Cayuga and English. In Speck, 1949, p. 30.

1948. Thanksgiving speech by Alexander General. MS., Cayuga and English (Lounsbury).

Mid–1950's. Thanksgiving speech by Alexander General, Sour Springs Cayuga. English with interpolated commentary. In Shimony, MS., pp. 254–267.

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